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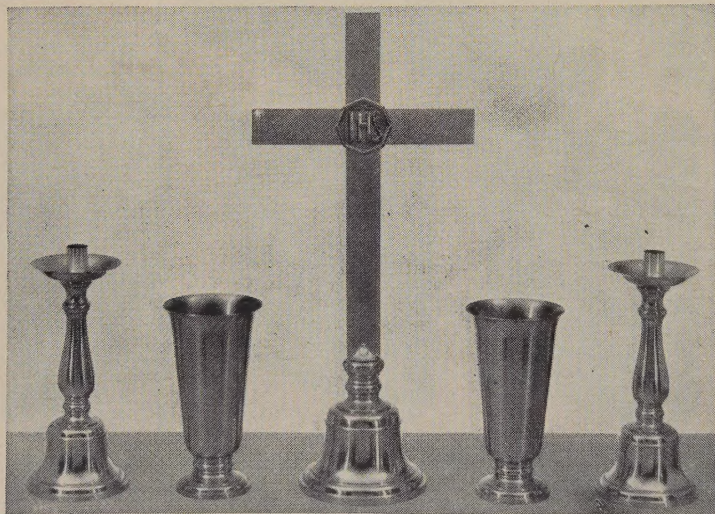
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LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

► NEEDED: IMAGINATION

Few of the many resolutions being offered the Church these days consider the graciousness of the Missionary District of Honolulu in inviting General Convention to meet in Hawaii. Large and strong dioceses normally give long thought and take years to prepare for General Convention . . .

The only criticisms of Hawaii as a meeting place seem to be those of time and expense. Except for those whose physical condition will not permit air travel, time is not in reality a factor. . . . The extra expense of this travel will be balanced by the arrangements already made by Bishop Kennedy whereby delegates will be enabled to stay in the dormitories of the University of Hawaii and Iolani School. This incidentally may encourage much greater fellowship within the Convention. It is also my understanding that since we will be using auditoriums that belong to the Church, the cost to the national Church may well be less than for previous conventions. It might be pertinent to ask those who are so concerned about expense why they did not protest the much larger expense involved in the Anglican Congress. The Anglican Congress probably cost half a million dollars all told. I believe we spent the money wisely. In any case, I heard no protests about it.

But even granting these criticisms, does not the Church have the imagination to realize that the Presiding Bishop has boldly utilized an unusual situation to make possible a kind of convention that we probably never would have had in the ordinary course of events . . .

Here we have an opportunity to meet in an overseas missionary district. We not only see at first hand a vital missionary field, but we withdraw a bit from our own continental homeland and have a chance to see the Church at home in new perspective. Further, we go to the crossroads of the Pacific, to the edge of one of the crucial regions of the world today. We face towards Japan and Okinawa, China and Russia. Some have spoken of the lost opportunity to make an impact upon the racial situation in Houston. In Hawaii, we have a chance to make an impact upon the world.

I trust therefore that we will respond to the fine invitation of Bishop Kennedy and of his people with gratitude. I dare to hope that in this convention the Episcopal Church will receive a world vision greater than any it has ever had in the past. I for one intend to go to Honolulu praying for that blessing.

(THE RT. REV.) FREDERICK J. WARNECKE
BISHOP OF BETHLEHEM

(CONTINUED ON PAGE 4)

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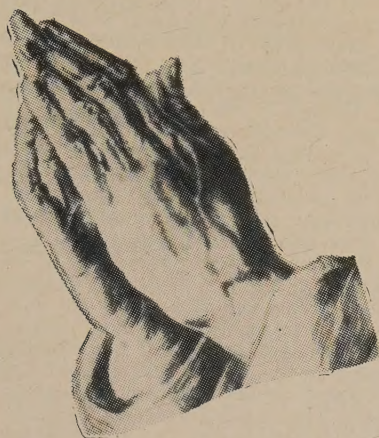
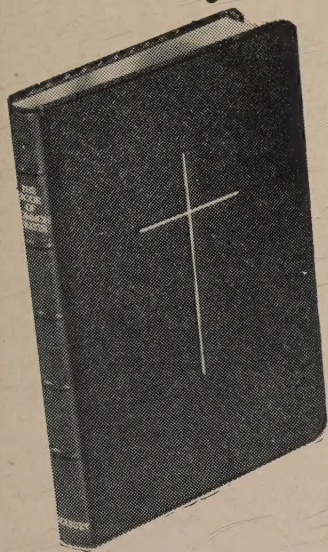
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► 'HAWAII IS STRATEGIC ...'

... As many letters have been written to the Church papers indicating disapproval of the choice of the Presiding Bishop of Hawaii as the place for the next General Convention, I feel moved to ... express the feelings of many I know, who are enthusiastic about this choice.

I firmly believe that it will do more for the missionary work of the Church than can possibly be estimated by measuring it against the value of a few hundred thousand dollars, and the few extra days of travel ...

We on the East Coast went to San Francisco without a murmur and benefitted greatly by it. Those in the West have been coming across the continent to Conventions in the East for many years. Hawaii is ready to entertain the National Council and all others who wish to accept their invitation—thus saving many thousands of dollars.

Let us get over our "penny-wise," dollar-conscious, petty provincialism, and get a first-hand view of the missionary work we have been supporting. Let us recall that we are members of a Church which encircles the globe, and rid ourselves of a parochialism which thinks that the sun revolves around the Eastern Seaboard, or even the U. S. A.

The Far East is important. Hawaii is strategic. This is the Twentieth Century, not the Nineteenth. The Presiding Bishop has travelled about quite a bit. He knows. I am sure I speak for thousands who have a reticence about rushing into public print, when I say—"By all means, let's go to Hawaii!"

(THE RT. REV.) W. APPLETON LAWRENCE
BISHOP OF WESTERN MASSACHUSETTS

► NOT SO WELLTAKEN ...

I have read with surprise and with little pleasure your editorial on the subject of the closing of Episcopal churches during the summer. I think your statements are unfair to the Church in general, and to many individual churches in particular.

An outstanding exception to your statement is my own church, St. Thomas', Orange, Va. Our rector accepted a call to another parish and left early in June. We were fortunate in securing a new rector, who assumed his duties in September. During the interim no church service was omitted; the congregations were perhaps larger than the average; the Sunday School met every Sunday; though the organist was absent for the whole summer, the choir met each week for rehearsal, and has given us excellent music at each service, and finally, the "coffee hour" was held regularly.

Your statements may be very true of the large city churches, but are in no way true of the churches in towns and rural areas, and I do not think they should be included in such an all-inclusive statement.

R. W. D. TAYLOR
WOODBERRY FOREST, VA.

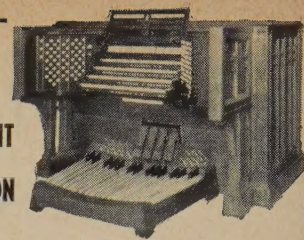
► BIBLE FILM ERRS

The American Bible Society presented in June the premiere showing of a reel telling the story of how we got our English Bible ...

But to my great amazement, while the story is told in much detail with many colorful scenes, there are two

(CONTINUED ON PAGE 6)

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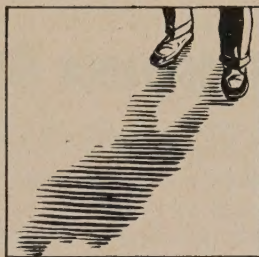
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BACKSTAGE

THE OLD saying, "Coming Events Cast Their Shadow Before Them," is one familiar to all of us . . . but I have come to realize that not all of the events in this Church of ours do cast their shadows ahead of them—that is, not to any appreciable extent. It is a strange thing, but nowhere within the Church, to my knowledge, is there a *master listing* of significant events scheduled for any given period. Take the next two weeks as an example: What's happening in the Church in New York City, in San Diego, in St. Louis . . . in Houston and Chicago; what are the laymen doing and the women . . . what's going to happen in our seminaries . . . what's scheduled here, there, and everywhere? Where are men seeking to move ahead the cause of Christ? If the things we plan throughout the Church are important, then, to my mind, it holds that it is important for the whole Church to know about those things, when they'll happen and where.

That's why—beginning in the next issue—*ECnews* will begin a regular feature that will seek to list, by date, the major events scheduled for each two weeks bracketed within our issue dates, and where these events will take place.

COMING



EVENTS

Literally, we'll be holding our ear to the ground so that the Church finally will have an up-to-the-minute catalogue of worthwhile activities which will take place right straight across the Church from coast to coast. Naturally, no magazine could list all of the meetings, the conferences and the various activities which go on in a communion as large as the Episcopal Church. But we will make every effort to list those events which should hold a degree of significance to Episcopalians. In talking with dozens of people in many parts of the nation, and judging from their comments, I predict that COMING EVENTS will be a feature with high readership, and one that will provide a very real service to the Church.

I've just room enough to toss another laurel wreath in Edmund Fuller's direction. Once again our Book Editor has completed a terrific assignment in preparing our annual Christmas Book Issue. As our editors point out on the editorial page, this annual Christmas Book Issue should be a helpful guide to Christians who want to give Christian gifts this Christmas.

Chaurice E. Bennett Jr.

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most glaring historical errors. One is that not a word is mentioned to show that either the King of England or the Church of England had any part at all in translating and distributing the English Bible . . .

Another is that this reel makes the definite statement that "the Pilgrim Fathers brought the English Bible to America." The Pilgrim Fathers came to Massachusetts in 1620. The Church of England came with the first settlers to Jamestown in 1607, and a priest of the Church came with the first settlers. . .

(THE REV.) DR. G. MACLAREN BRYDON
HISTORIOGRAPHER, DIOCESE OF VIRGINIA

► INFORMATION WANTED

The Virginia Diocesan Library has received for identification an old-fashioned flagon from a Communion service, bearing the inscription "Christ's Church, Quaker Hill, 1895."

This flagon is now owned by a Presbyterian congregation at Chester, Va., and the story about it is that it came to them from an Episcopal Church which had died out. There was in the general neighborhood of Chester an Episcopal Church named Trinity Church in the period after the Civil War, which died about 1900 because of great changes in the population.

There is no locality in Virginia known to have borne the name Quaker Hill, and no record in the diocesan journals of a Christ's Church at Quaker Hill. The possibility is strong that the Trinity Church which died out did own this flagon, as a gift from some Christ's Church, Quaker Hill in some other diocese or state. But inquiry of the Church Historical Society at Philadelphia, received the response that that society had not been able to locate a Christ's Church upon a Quaker Hill anywhere in the United States.

So now I make an appeal to your readers, especially the older ones. Does anyone remember or know anything about a church of that name and location? The historiographer of the Diocese of Virginia will be grateful for any information that can be given him.

(THE REV.) G. MACLAREN BRYDON
HISTORIOGRAPHER

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by J. V. LANGMEAD CASSERLEY

Crime and Punishment

All civilized states and nations seem compelled to devote a good deal of their time and energy to a desperate effort to make the punishment fit the crime. Penal codes differ, of course, in their details from place to place but in general they are very much the same everywhere.

To philosophers, moralists, and theologians punishment is something of a problem. "What," they ask, "is it all for? What good comes of it at last? What right have mortal men to punish one another?" Of course, capital punishment, in which the law claims the right to deprive a man of his life, is the type of punishment which raises the problem most dramatically and most acutely, but in principle the problem is raised everytime any court anywhere imposes a penalty on a man found guilty of some misdemeanor according to the rules of law.

There are three theories about the nature and justification of this process which have attracted the attention of the chief authorities on this subject. We may as well glance at each of them in turn.

(1) Retribution

This is perhaps the view that commends itself most of all to the ordinary common sense man in the street, if and when he bothers to think about the problem at all. Punishment is retribution. The criminal is punished because he *deserves* to be punished, and a community in which men meet with their just deserts is a better community than one in which they don't. The chief difficulty about this view is that in fact no community does attempt to punish all forms of sin, to visit on each man his just deserts. So far as most of us are concerned this is a very good thing. A modern community simply selects certain sins, which it defines as "crimes," which involve, that is, particular damage to the community as a whole and interference with the private lives of individuals, and attempts to suppress them while leaving other sins on one side. Thus you may go to jail for theft or to the chair for murder, but no modern state will condemn you to suffer in some way for pride or unkindness. In other words, the penal codes of modern states do not punish *sin*, they punish *crime*. Now, in the last resort I believe this theory of punishment is true. But retribution is in Holy Scripture reserved to God alone. "Vengeance is mine. I will repay." And again, "Judge not, and ye shall not be condemned." In other words mortal men have nothing to do with retribution. This is so clear in the Bible that the point seems hardly worth arguing.

One danger in this retributive view of punishment is precisely the possibility that men will forget, in their zeal and enthusiasm for seeing other people punished, that they themselves are sinners who stand as we all do in danger of the judgment, and have nothing to hope for except that God will be merciful.

Indeed there is a way of rejoicing in the thought of the punishment of the transgressor which is downright sadistic, and from the Christian point of view worse than most of the transgressions for which men are punished.

But this retributive point of view has at least one advantage. It does emphasize very strongly that only the guilty may properly be punished. The fundamental concern of all courts of law and all penal systems is to make quite certain that what ever happens men are never punished for crimes they have not committed. It does not matter so much if the guilty sometimes escape punishment. That is bound to happen sometimes even in the best regulated world, and we all of us hope and pray that that is what will happen to us on judgment day. But that one man should be condemned for a crime he did not commit is a thought that horrifies the awakened conscience. There is after all something God-like about sparing the guilty, but to punish the innocent is utterly devilish. No doubt punishment is retribution in the last resort, but we mortal men inflict punishment on each other not in the last but in the first resort. Human punishment is not and cannot be retribution.

(2) Deterrence

This is in many ways a better theory. According to this second interpretation the purpose of punishing crime is to prevent future crime. We "make an example" of one man by punishing him, in order that other men may be dissuaded from committing similar offenses. No doubt there is something in this, and the theory does at least make the purpose of punishment a finite, human purpose. (The trouble about the retribution theory is that it seems to turn men into Gods.) No doubt a good many men are dissuaded from criminal actions by a fear of punishment, although it is obviously impossible to say precisely how many. On the other hand we cannot claim that fear of punishment will deter the real 'criminal type' from pursuing a way of life that fits his character and expresses his nature. Many criminals are pathological cases and unlikely to be influenced one way or the other by merely rational calculations. Other criminals, while not pathological cases, are characterized by an overwhelming vanity which convinces them that they will escape punishment because they will commit the crime so cleverly that they will go undetected.

Nor is there any evidence that we prevent crime by making the punishment for it very heavy. For example, countries and states which abolish capital punishment for murder do not find that any increase in the number of murders follows as a result of the experiment. Sometimes it works the other way around. Capital punishment makes the murderer feel so desperate that he will commit other murders in a ruthless effort to escape arrest. It is at least arguable

(CONTINUED NEXT PAGE)

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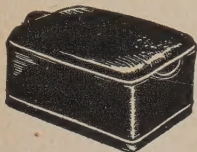
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CHRISTIAN INTERPRETATION —Continued

that capital punishment increases the number of murders in a community. In the eighteenth century a tremendous effort was made to stamp out crime by imposing savage penalties on even trivial offenses. The effort failed completely. Once again it turned out that when punishment is too violent desperate men simply become more desperate still and crime increases rather than decreases.

(3) Reformation

The trouble with a merely deterrent view of the nature of punishment is that it ignores the ultimate good of the criminal himself. In merely deterrent punishment the criminal is treated as a means to an end, but the criminal, however vile and detestable his crimes, is always the child of God, a being with an eternal destiny. What matters most of all in any penal system is the criminal himself. The true aim of any penal system of which the Christian conscience can approve is to reclaim the criminal, to reclaim him, in the first place, for society, so that he may return to a sober and decent way of life, and to reclaim him, above all, for God, so that, despite his crimes, he may yet live and reign with the saints in the kingdom of Heaven. One of the real difficulties about capital punishment is that it seems to ignore so entirely the ultimate destiny of the criminal himself. The chaplain has a short period in which to prepare him for death, and no doubt he often makes the best possible use of the time, but what a man with so much guilt upon his soul really needs is long years of reparation and repentance.

The trouble is that many people who are rightly concerned to put forward a reformatory view of punishment are rather too sentimental and humanistic about it all. They forget that society must use punishment to defend itself, as well as to reform criminals, and that ultimately crime really does deserve to be punished—if not by men, then at least by God. Nevertheless, the Christian must see the soul of the criminal as an infinitely precious thing, and his first concern must be to ensure that no opportunity of saving it and redirecting it is squandered.

I conclude then that human punishment is to some extent deterrent and must be made to an overwhelming extent reformatory. As for retributive punishment, the stern vindication of justice by the overthrowing and confounding of the guilty, that belongs to God alone.

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EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Auxiliary Plans for Honolulu; Mrs. Wedel Elected to Preside

With missionary work uppermost in the minds of the Woman's Auxiliary, Honolulu was the center of discussion at the WA National Executive Board's quarterly meeting in Greenwich, Conn. The board elected Mrs. Theodore O. Wedel to preside at the Auxiliary Triennial, which meets simultaneously with General Convention next September, and Mrs. Percy V. Pennybacker, Jr., of Austin, Tex., assistant presiding officer.

Neither needs introduction, since both have been active in the national life of the Church. Both have served as chairmen of the Executive Board; both have contributed to interdenominational cooperation in the U. S. through membership in the United

Church Women (branch of the National Council of Churches), and both participated in the World Council of Churches' Second Assembly in Evanston this summer—Mrs. Wedel as a consultant, Mrs. Pennybacker as a delegate.

Typical of the ease with which Mrs. Wedel assumes responsibility is her recent schedule. Two days after her election she plunged into a 10-hour-a-day, seven-day examination period for her Ph.D. A few days after that, she and her husband—the president of the House of Deputies and warden of Washington's College of Preachers—left for Europe for a stay of several months, where he will lecture at the Ecumenical Institute in Switzerland and she will give talks in several countries (*ECnews*, Oct. 31).

Her reaction to her election?

"I am, of course, tremendously thrilled at the prospect of presiding at the Triennial meeting and grateful to the National Executive Board for this honor.

"Since this is the first triennial in history to be held in a missionary district, I know that it will have a very special interest for the women of the Church. They have always had the cause of the missionary work of the Church at heart and will welcome this opportunity to see one of our great mission fields at first hand. I look forward to an unusually interesting and profitable triennial."

What about plans for the next triennial?

"That's in the hands of the executive board," Mrs. Wedel said. "I only

appoint committees and do what the board tells me."

"Telling her what to do" will be the new leaders of the board itself. During regular annual elections at the quarterly meeting, Mrs. Robert R. Vance, of Worthington, Ohio, became chairman, succeeding Mrs. Sumner Walters, of Stockton, Calif. New vice-chairman is Mrs. C. G. Perry, of Gering, Neb., and secretary, Mrs. Lawrence Dorsey, of Indianapolis, Ind. (On Cover, l. to r., Mrs. Dorsey, Mrs. Vance, Mrs. Perry.)

In accepting her new post, Mrs. Vance said she would like to see women do more to help integrate the total work of a parish, and added that she felt the Church was moving in this direction.

Other board action included addressing a letter to Bishop Harry S. Kennedy of Honolulu, expressing appreciation for the hospitality being extended to the Woman's Auxiliary; preliminary planning for the Triennial, and United Thank Offering grants totalling more than \$75,000.



Mrs. Wedel: triennial leader



Mrs. Pennybacker: she'll assist

Resolution at Greenwich Backs Presiding Bishop

Ever since he made his decision to change the meeting place of the 58th General Convention of the Church from Houston to Honolulu, Presiding Bishop Sherrill has hardly opened his daily mail without finding words of encouragement and praise, or of criticism and abuse.

With General Convention less than a year away, and Bishop Sherrill's clarifying answer to the criticism ringing in their ears (*ECnews*, Oct. 31), 27 members of the National Council locked themselves in executive session at their October meeting in Greenwich, Conn. They emerged to speak with one voice: they were solidly behind their Presiding Bishop.

In a unanimously adopted resolution, the Council urged that the clarifying statement "be given full consideration by the clergy and lay members of the Church," and that, "in light of the Presiding Bishop's statement, the designation of Honolulu as the place of meeting of the next General Convention should be supported by the whole Church."

Criticism Not Constructive

Bishop Sherrill's statement, characterizing some of the criticism of his action as "throwing pop bottles at the umpire when the game is over," had noted the absence of constructive suggestion in the letters and in resolutions of various diocesan Standing Committees opposing the change. He had upheld the feasibility of a mid-Pacific church convention.

National Council members agreed with the Presiding Bishop: "The point of no return" had been passed, another change of course, even if desirable, would be too late, the Church must proceed full steam toward the goal of a successful Convention in Honolulu.

To the inevitable, their resolution added persuasion:

"Representatives of the Church," they said, "will have an opportunity to visit and study an important and successful field of our missionary effort in an area destined to affect vitally the history of our world for years to come."

Rounding off their endorsement was an expression of gratitude to

Bishop Harry S. Kennedy and his people for the invitation to meet in racially integrated Hawaii.

Among the endorsers: the Very Rev. J. Milton Richardson, dean of Houston's Christ Church Cathedral—which would have been a focal point for delegates, had the Texas city remained the Convention site.

With the "Honolulu question" decided, National Council dug into a full agenda of business piled up during the summer.

Finding \$1,385,000 in cash already in hand, of the hoped-for \$4,150,000 Builders for Christ campaign, members voted to release a portion of the funds to meet the most desperate needs of some of the campaign's



Bishop Louttit: Far East reporter

beneficiaries. Council treasurer Harry M. Addinsell told *ECnews* that approximately 25 per cent of the available cash would be freed. Among those likely to be benefited soonest: Japan, the American Church Institute for Negroes, Episcopal seminaries.

Bishop Henry W. Hobson, promotion chairman, reported \$3,301,449 pledged to date for Builders for Christ (see *Barometer*, editorial page).

Two other reports provided an unexpected emotional impact on Council members, as Bishop Henry I. Louttit, chairman of the Armed Forces Division, and the Rev. Dr. Vine V. Deloria, first American Indian to serve the Church on a policy-making level, aimed strongly worded appeals at the Church's conscience regarding the moral welfare of

Armed Forces personnel overseas and the material welfare of Indians at home.

Bishop Louttit, back from a Far East tour on invitation of the Air Force, called a spade a spade, reporting the picture as "perfectly horrible."

Prostitution, narcotics and alcohol are posing tremendous problems moral and social, he revealed.

"For the first time in centuries we have enough men in Japan to convert it to Christianity," he declared. "Why aren't they doing it? Because they aren't living like Christians!"

The only hope? More chaplains, insisted the bishop.

Dr. Deloria, also back from a tour (he surveyed 137 Indian congregations in the Midwest, as part of a National Council study), defined the Indian's attitude.

"With the exception of isolated instances," he disclosed, "Christian Churches are looked upon by the Indians as bodies of people who are good but who lack the imagination to realize, to anticipate, and to out-guess the government's treatment of Indians."

For the past 150 years, he accused, government policies have rendered the Indians to be poor, incompetent, and "a drag on the rest of the country."

"As so consistently happened in the past," he said, "that a splurge of legislation regarding Indian life resulted in dismantling of the Indian's culture and communities and in dispossessing him of his ever dwindling possessions, so again the present bills, when they become law, the Indian is sure, will result in the same way, whether intentional or not."

Church Help Needed

"I hope Christian Churches will band together for once to examine these bills and study into the whole setup."

"Our country has a wonderful government," he affirmed, "and if it had wanted to, it could have made good citizens of the Indians years ago!"

Questioned Bishop Sherrill, at the end of Dr. Deloria's report: "Is it moral for us to hear something like this and not do something about it?"

The answer: quick assurance by the Rev. William G. Wright, director of the Home Department, and the Rev. Almon R. Pepper, director of Christian Social Relations, that their departments would do everything possible to implement Dr. Deloria's hope.

National Council appointments and other business will be reported in the issue of Nov. 28.

Hospital Ceremonies Held In Texas, Nebraska, N. Y.

Among the red letter days on the Church calendar during the month of October is the patron day of St. Luke, the Physician and Evangelist.

Approximately two Episcopal hospitals made news during that 30-day period.

In Omaha, Neb., Bishop Howard R. Brinker laid the cornerstone for a \$4,000,000 addition to the Nebraska Medical Center, to be known as the Bishop Clarkson Memorial hospital, honoring the first diocesan bishop of Nebraska.

In Houston, Texas, Bishop Clinton S. Quin presided at dedication ceremonies marking completion of the seven-story, \$5,000,000 St. Luke's hospital in the Texas Medical Center.

The bishop placed in the cornerstone a Bible, a crucifix, a copy of the dedication program, samples of the uniform worn by the hospital's Woman's Auxiliary, a brochure detailing the hospital structure and a list of trustees and others who had worked on it.

Present at the ceremonies were Dr. Frank R. Bradley, of St. Louis, president of the American Medical Association; Wright Morrow, president of the hospital's board of trustees, and Hugh Roy Cullen, of Houston, who contributed \$1,000,000 towards the project, including the 125-seat Cullen Memorial Chapel, given by the Cullens in memory of their son.

Mr. and Mrs. Patrick R. Rutherford and the Anderson Foundation were also among major donors to the building fund, each giving \$500,000.

Although classified as a general hospital, St. Luke's has devoted its entire fifth floor to urology, with the latest diagnostic and treatment facilities available.

Meanwhile, in New York City, Bishop Horace W. B. Donegan formally dedicated a nine-story, \$7,250,000 Florence Stokes Clark addition to St. Luke's hospital, 113th Street and Amsterdam Avenue.

In a ceremony at the Cathedral of St. John the Divine, marking the completion of the building begun in 1951, the bishop blessed a hospital flag designed by the Rev. Canon Edward N. West of the cathedral staff.

The new addition, with 220 beds, is the largest unit of the hospital. It will house a new department of psychiatry, the Columbia University Health Service Clinic, and the university infirmary.



St. Luke's hospital, Houston—a \$5,000,000 contribution to healing

Integration Stand

Motivated in large part by school strikes in Sussex County growing out of controversy over integration of white and Negro public school pupils in Milford, Delaware clergy have taken a strong stand upholding the principles underlying last Spring's Supreme Court decision.

Meeting in Prince George's Chapel, Dagsboro, at the height of the Milford disturbance, during which attempts to enroll Negroes in the formerly white school were met with boycotts and school board resignations, Sussex County clergy unanimously voted to "reaffirm the ancient Christian doctrine of the Fatherhood of God and the Brotherhood of Man."

"If God is not the God of the Negro," they reasoned, "neither is He the God of the white. If He is not the God of all, He is not the God of any."

"As members of Christ, children of God and inheritors of the Kingdom of Heaven," they declared, "clergy and people alike will pray for God's guidance, will be temperate in the display of their emotions and remain obedient to the laws of the nation and our God."

The Sussex County action was followed by the unanimous approval of a pastoral letter presented at the annual Fall conference of all diocesan clergy, Oct. 5, at the duPont Memorial House, Rehoboth Beach, Del.

The letter, read in all churches in the diocese Oct 10, supported early integration of all schools in keeping with the coming directive of the Supreme Court, and reaffirmed the

brotherhood of all men under God and adherence, as directed in Holy Scripture, to submission and loyalty to the civil law and constituted authority.

The letter concluded by calling all people of the Church to fervent prayer.

In this action, Episcopal clergy were soon followed by their ministerial brethren in other Churches, according to reports of *Religious News Service*. In "An Open Letter to the People of Delaware," the executive committee of the Wilmington and New Castle County Council of Churches called on all the state's citizens to help civil authorities uphold school integration as a reflection of the highest law of the land."

Washington Policy

Meanwhile, in the Diocese of Washington, Bishop Angus Dun announced integration plans for three cathedral schools—Beauvoir, the National Cathedral Elementary School; St. Albans School for Boys, and the National Cathedral School for Girls.

Plans as adopted by the schools' governing boards and the Cathedral Chapter of the National Cathedral call for integration to begin at Beauvoir School with the school year, 1955-56, and at St. Albans and the National Cathedral School for Girls the following school year. Both schools begin with the Fourth Grade.

Integration will take effect beginning with the school year, 1957-58, for all grades of the Day Schools at both St. Albans and the National Cathedral School for Girls, with the boarding departments of the two schools to be integrated not later than September, 1958.

Idaho Convocation

The purchase of land for a Canterbury House and election of Council members and General Convention delegates were top orders of business at the 46th annual convocation of the Missionary District of Idaho.

The convocation met at the Church of the Ascension, Twin Falls.

Delegates voted unanimously to accept as a district project the purchase of land on the campus of Idaho State College, Pocatello, for the purpose of erecting a Canterbury House, and raised \$525 towards the project in offerings and gifts during the annual district banquet.

In his annual diocesan address, Bishop Frank A. Rhea reported a total of 14 active priests in the field and an increase in the number of baptized members and communicants.

The Rev. Andrew E. Asboe, of Trinity Church, Pocatello, Dr. Joseph Marshall, of Twin Falls, and Dr. Jerome K. Burton, of Boise, were elected delegates to the 1955 General Convention. The Very Rev. Marcus Hitchcock, of St. Michael's Cathedral, Boise, was named alternate.

Named to vacancies on the district Council were the Rev. Messrs. Norman E. Stockwell, Church of the Ascension, Twin Falls, and William B. Spofford, Jr., director of the Western Extension Center, National Town-Country Church Institute, Weiser, clerical; Dr. Jerome K. Burton, St. Michael's Cathedral, Boise, lay.

Information Center

The Diocese of Michigan has blossomed out with an Episcopal Information Center at what is considered by many to be one of the busiest corners in the world.

Dedicated by the Rt. Rev. Richard S. M. Emrich last month, the center is located in St. Matthias' Church at the intersection of Grand Boulevard and Grand River Avenue, Detroit, where buses load and unload as many as 4,000-5,000 passengers in a single hour.

The center will have two general methods of making information about religion and the Episcopal Church available. It will function as a place to which non-Episcopalians may come with their questions, and it will offer help in Christian Education and leadership training to the Episcopal parishes and missions in Detroit and vicinity.

One of the projects will be a perpetual inquirers' class, to be held

every week for the purpose of answering questions for those who seek information about the Church, or who are desirous of Confirmation instruction.

There will also be classes for lay readers and instruction in lay visiting.

The center will maintain a bookshop, reading room and library, which will be open every day from 1-9 P.M., except Saturday and Sunday.

Centennial Ends

A year-long celebration marking the 100th anniversary of the coming of the Church to California ended recently with the centennial observance of the consecration of Grace Church, now Grace Cathedral.

In the course of its celebrations, the Diocese of California has honored the memory of its pioneer bishop, the late Rt. Rev. William I. Kip, and has over-subscribed a Centennial Advance Fund of \$600,000.

Once one jurisdiction, California today is divided into four sections, including the dioceses of California, Los Angeles, Sacramento and the Missionary District of San Joaquin.

ORGANIZATIONS

Bishop Brady Outlines ACU 3-Point Proposal

The American Church Union, unofficial organization of Catholic-minded Episcopalians, is often a storm center over matters of Church doctrine and practice.

But it has a "vital and essential part to play" in the Church's life, according to Bishop Coadjutor William H. Brady of Fond du Lac.

Bishop Brady interpreted this role to 200 members and guests at the ACU Council's annual banquet in New York. He also proposed three ways for the organization to further its part.

The ACU should, he pointed out:

- Initiate, inspire and lead a "great revival of religion in our Church."
- Establish a rule of life for all members—bishops, priests, laymen, women and children.
- Become a "security" for Catholic scholarship.

The religious revival, he explained, should be one of people saying their prayers, saying Grace before meals and emphasizing the Eucharist.

As a security for Catholic scholarship, the ACU should, in the opinion of the bishop, receive and disburse funds for sending "Catholic" postulants to the Church's seminar-

ies and give funds to enable Catholic priests, "who evidence the ability and willingness and interest to do scholarly pursuit," to do that study.

In introductory remarks, ACU president Spencer Ervin, who was re-elected for the term of 1954-55, criticized "Protestant officials" for "using their office to conduct a flank attack on the Catholic faith . . . to minimize it and encourage Protestant ideas that are not ideas of this church."



Bishop Brady: "security" needed

Also addressing the banqueters was the Rt. Rev. Philip N. W. Strong, Anglican Bishop of New Guinea, who praised the Catholic Congress at Chicago and the Anglican Congress at Minneapolis.

They witnessed, he said, to the "amazing progress that has been made in the spread of the faith across the world in the last three-quarters of a century."

Also elected at the two-day meeting, Oct. 11-12, were the Rt. Rev. Robert E. Campbell, OHC, West Park, N. Y.; the Rev. Leopold Kroll, Superior, OHC; the Rev. Granville M. Williams, Superior, SSJE, Cambridge, Mass.; the Rev. Father Joseph, Father Minister, OSF, Mt. Sinai, N. Y.; Mrs. Frederick D. Sharp, Dennysville, Me., and William R. Castle, Washington, D. C., all vice-presidents; the Rev. Canon Albert J. duBois, N. Y. C., re-elected general secretary; Capt. John C. McCutcheon, USNRet., N. Y. C., treasurer, and the Rev. John M. Scott, Long Beach, N. Y., assistant treasurer.

Three Seminaries Report Record '54 Enrollments

When the roll was called in the Church's 12 seminaries this Fall, 1,141 men answered "here." General Theological Seminary, New York, has the largest enrollment with 210.

Three seminaries report record-breaking enrollments—the Philadelphia Divinity School with 111; Episcopal Theological School, Cambridge, Mass., with 107, and Episcopal Theological Seminary of the Southwest, Austin, Tex., which opened in 1951 with seven students and this year has 54.

Other seminary enrollments are Berkeley Divinity School, New Haven, Conn., 110; Bexley Hall, Kenyon College, Gambier, Ohio, 60; Church Divinity School of the Pacific, Berkeley, Calif., 100; Episcopal Theological Seminary in Kentucky, Lexington, 14; Nashotah House, Nashotah, Wis., 49; Seabury-Western Theological Seminary, Evanston, Ill., 85; Virginia Theological Seminary, Alexandria, 180, and School of Theology of the University of the South, Sewanee, Tenn., 61 (including the first Negro student to enroll for the regular three-year course).

Faculty Appointees

Most of the schools started the Fall session with new faculty appointees, and the seminary in Austin announced that for the first time since it opened, its major departments were fully staffed.

The Rev. Thomas H. Morris, formerly chaplain at the Austin State Hospital, is Assistant Professor of Pastoral Theology and heading the Department of New Testament is the Rev. Franklin W. Young who came from the Yale Divinity School.

The Rev. Hans W. Frei, Associate Professor of Theology in Austin, is also teaching a course at the Perkins School of Theology of Southern Methodist University this semester. He flies from Austin to Dallas each Thursday to handle both duties.

Meanwhile, new faculty members at Berkeley Divinity School are the Rev. R. Lansing Hicks, Associate Professor of the Old Testament; the Rt. Rev. Evelyn Charles Hodges, Bishop of Limerick, "English Lecturer" and Visiting Professor in Christian Education, and the Rev. H. K. Archdall, formerly principal of St. David's College, Lampeter, Wales, Visiting Lecturer in Dogmatic and Moral Theology.

At Bexley Hall, the Rev. William G. Worman is the new Assistant Pro-

fessor of Practical Theology. He is former rector of St. Paul's Church, East Cleveland.

New faculty "enrollment" at CDSP includes the Rev. Massey H. Shepherd, former professor of Church History at ETS, and the Rev. James B. Pritchard, former Professor of Old Testament at the Crozer Theological Seminary, Chester, Pa.

ETS has one new faculty member—the Rev. Henry Millis Shires, former rector of Christ Church, Los Altos, and lecturer at CDSP, who is Assistant Professor of New Testament.



VTS student leader Edwin Ward

GTS includes the Rev. Dr. Robert C. Dentan as Professor of Old Testament on its staff. New tutors are the Rev. John P. Brown, the Rev. Eugene Goetchius, Jr., the Rev. John C. Vockler and the Rev. William H. Ralston.

In Philadelphia, new faculty members are the Rev. Thorne Sparkman, rector of the Church of the Redeemer, Bryn Mawr, Lecturer in Homiletics and Pastoral Theology, and the Rev. Glen P. Williams, Lecturer in Ecclesiastical History.

Seabury-Western announces its new staff members include the Rev. Dr. Imri M. Blackburn, Professor of Ecclesiastical History and Lecturer in liturgics and missions; the Rev. John S. Ruef, tutor and assistant instructor, and the Rev. Dr. Robert M. Grant of the University of Chicago Divinity School, who will lecture on New Testament literature.

Meanwhile, VTS announces that John H. Goodwin succeeds the late Andrew Neal as librarian. Mr. Goodwin spent two years as head cataloger

at Asbury Theological Seminary and read divinity a year at New College, University of Edinburgh.

Founders Day Observed

The president of the student body at Virginia Theological Seminary put it most aptly when he said that to him (and his fellow students) the word "community" best suited the atmosphere at the Alexandria institution.

It was in such a community spirit that Seminary Day, commemorating the founding of V.T.S. 131 years ago, drew to its hilly campus alumni and guests from many sections of the nation. They came to renew friendships and to see some of the significant improvements made to the school's physical plant.

Prior to the welcoming by student leader Edwin M. Ward of Atlanta, visitors had enjoyed outside lunch on a warm, mid-October day; had attended chapel; heard a greeting by Dean Felix Kroman and a report on the Church in Europe by the Rev. Thomas L. Cox, former rector of Emmanuel Church, Geneva, Switzerland; a talk by Dr. Francis B. Sayre, the Presiding Bishop's former personal representative to the Holy Catholic Church in Japan; and witnessed the presenting by Bishop Frederick Goodwin of the degree of Master in Sacred Theology to the Rev. Inayat Masih of Lahore, Pakistan. The background on development of the seminary buildings was given by Benjamin T. Parrott of the board of trustees.

Major Address

In the day's major address, Dr. Sayre, one-time assistant secretary of state, told the chapel congregation:

"In our shrunken, inter-dependent, 20th century world, torn with struggle, gripped by mighty forces of materialism and seething worldly ambitions, with men's minds bent on discovering ever more terrible atom and hydrogen bombs for mass destruction, with demonic forces of evil apparently gaining the mastery in great areas of the earth, either Christianity must become a more virile, gripping force in every part of the world or else we we face disaster . . .

"The inescapable fact which stares us in the face today is that only along one single pathway can peace and human progress be achieved. That is the pathway of brotherhood, of human freedom built upon the sacredness and supreme worth of individual personalities, of the transcendence of the moral and the spiritual above the material, pointing to the living presence of an overruling God."

U. S. Air Force Pioneer Studying for Holy Orders

Proof that the Church not only ministers to "all sorts and conditions" of men but also calls them to minister is found in the recent response to that call by a U. S. Air Force general.

Brig. Gen. Lester J. Maitland announced his plans in Battle Creek, Mich., to enter the ministry within the next year. He is commander of Michigan's State Air Force, director of its Civil Defense, personal pilot to Governor G. Mennen Williams, and a pioneer of the U. S. Air Force.

The 56-year-old flier has been studying since last February with the Rev. George Selway, rector of St. Paul's Church in Lansing, and was accepted as a postulant in May by Bishop Herman R. Page of Northern Michigan. General Maitland has been serving as head clerk of the vestry of St. Paul's as well as a layreader.

The general, a native of Milwaukee, Wis., joined the U. S. Signal Corps' air service in 1917. For four years he was closely associated with "Billy" Mitchell, who played a prominent role in founding the U. S. Army Air Force.

In 1927, General Maitland was awarded the Distinguished Flying Cross for making the first non-stop flight from California to Hawaii. He was commander of Clark Field at Manila when the Japanese attacked the Philippines in 1941. In 1944, the general retired from the Air Force with the rank of lieutenant colonel.

About becoming a minister, he said: "I'm going into this new work wholeheartedly and sincerely. I have a conviction that I can do more good in the ministry than any other way."

'Able Leadership . . .'

Secretary of the Navy Charles S. Thomas has been named a member-at-large of the Presiding Bishop's Committee on Laymen's Work.

The 57-year-old Pentagon official will act individually and with other committee members in the formulation of program and policy in laymen's work on a national scale. The committee was organized in 1942.

Before assuming his cabinet post in May, 1954, Mr. Thomas had been assistant secretary of the Navy during the first five months of the Eisenhower Administration and, later, assistant secretary of defense for supply and logistics.

From 1942-45, he was special assistant to the secretary of Navy. For his work during the war years he was



General Maitland: new calling

awarded the Presidential Medal for Merit and Distinguished Civilian Service award for wartime service.

The Rev. Dr. Howard V. Harper, Executive Director of the Presiding Bishop's committee, commented: "Mr. Thomas' record as a devoted Churchman and his able leadership in our country's affairs give us reason to be happy over his acceptance of this position."



Secretary Thomas: new duties

Gift for Missions

Charles S. Mott, of Flint, millionaire philanthropist, has presented the Diocese of Michigan with \$100,000 for missionary expansion.

Mr. Mott stipulated that the money be used as a revolving fund to aid new churches and missions in building adequate facilities. Bishop Richard S. Emrich described it as the largest single gift ever given the diocese for that purpose.

The Mott gift will increase the diocesan mission revolving fund to \$400,000, the Michian diocesan office said.

Brotherhood Elects

Installation of officers was a highlight of the Diocesan Assembly of the Brotherhood of St. Andrew at St. Paul's Church, New Orleans. New officers are Charles W. Hancock, Jr., St. Andrew's Church, president; James A. Bowers of St. Paul's Church, vice president; William J. Hine of St. Martin's Church, treasurer, and William B. Carney of Christ Church Cathedral, secretary. The Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana, is chaplain.

In Brief

Hervey E. Stetson is the new assistant executive secretary of the Diocese of Connecticut, appointed by Bishop Walter H. Gray, diocesan. Mr. Stetson is a native of Connecticut and was brought up in the parish of Christ Church, Watertown, where he served on the vestry. He served in the U. S. Air Force from 1942-45 and is now a life insurance underwriter. He and his wife and two children are living in Newington.

William H. Deatly has taken over the post of treasurer of the New York Protestant Episcopal City Mission Society. Bishop Horace W. B. Donegan, diocesan, and president of the society, announced his election. Mr. Deatly, president of the Title Guarantee and Trust Co., N. Y., succeeds Thomas M. Peters who resigned after 14 years in this post—to devote more time to his duties as chairman of the society's executive committee. Mr. Deatly is on the vestry of Calvary Church, N. Y., and also treasurer.

Bishop Donegan also announced the election of Elliot H. Goodwin to the Board of Managers of the society. Mr. Goodwin is associated with the law firm of White and Case and is a parishioner of St. James' Church.

Ministry' in Politics Goal of Texas Priest

The Diocese of West Texas loses a vigorous 30-year-old priest (ordained a year), and Washington's House of Representatives gets its first Episcopal "worker-priest" in the field of politics, when the Rev. Davis B. Carter arrives to begin his work as administrative assistant in the office of Representative Jack Brooks of the Beaumont (Texas) Congressional District 2.

In a significant statement to the small (88 communicants) congregations he served in the West Texas towns of Brady, San Saba, and Llano, Mr. Carter announced his resignation. In part, his letter to his people read:

"... For some months, with the guidance of our bishop and chief pastor, I have been weighing the value of a particular kind of ministry. This ministry is that of a worker-clergyman, wherein an ordained minister works at a 'secular job' during the week and joins with his fellow-Christians for common worship and fellowship.

"And just as a Christian layman contributes of his money, time and talents, so the minister contributes of his money, time and talents, shoulder to shoulder, on an equal basis—contributing as well his unique office bestowed upon him at ordination.

A First-Aid Station

"So often our witness before the world speaks of the separation of Church and life. Outsiders are led to believe that the Church is *only* a first-aid station to come to *after* we find ourselves in difficulty, and seldom a positive force to infect the world with the Gospel of Jesus Christ. So often outsiders are led to believe we want to keep the Church unspotted from the world, not remembering that God himself dared to become a man and become smeared from head to foot with the mud of everyday living.

"These outsiders conclude, as do some insiders, that God really has no business monkeying with the unholy things that go on in his world. And sometimes Christian leaders are led to cry out: 'Are Christians to make history or suffer it?'

"And so with this goal in mind—to help make the Christian life *relevant* to workaday living, and in order to pursue this kind of ministry—I offer my resignation..."

Less than two years ago, a wire photo was released showing Mr. Carter, then a Sewanee student, being introduced to House Speaker Joseph



Mr. Carter: a new career

Martin by Beaumont's Rep. Brooks. His Washington visit at that time included the unusual invitation to open a House session with the invocation, and to visit a presidential religious meeting.

He reported back to his Christian ethics class at the seminary upon his experiences. Apparently, these experiences and his leave granted him by the seminary to conduct an election campaign in Beaumont (Tex.) for Rep. Brooks have continued to stir Mr. Carter's mind in the direction of the application of Christianity to practical politics.

The Rt. Rev. Everett H. Jones, Bishop of West Texas, who has guided Mr. Carter into the ministry and ordained him deacon and priest, announces that he will remain for the present canonically resident in the Diocese of West Texas.

While at Sewanee, Mr. Carter was a leader in the student opposition to Sewanee's segregation policy, and as a deacon in the Diocese of West Texas he led a movement for a clear non-segregation policy adopted by the diocesan council last January.

A graduate of the University of Texas, Mr. Carter's studies there were interrupted by a period of service in the U. S. Marine Corps. As a journalism student, he worked on the staff of the *Daily Texan*, college newspaper, later served as assistant read-

ing clerk in the 50th session of the Texas state legislature, and worked as sports writer for the Austin (Texas) *American*. After being returned to active duty as a Marine public relations officer, he went to the Beaumont (Texas) *Journal* and was assistant news editor when he resigned in 1950 to attend the seminary.

Mr. Carter will be accompanied to Washington by his wife and their two daughters.

—THE REV. C. H. KEHL

Refugee Sponsorship

Because he believes in practicing what he preaches, an Episcopal clergyman sat down recently to affix his signature to a piece of paper.

By doing so, the Rev. Almon R. Pepper, director of Christian Social Relations for the National Council, became the first Council official to personally sponsor a European refugee family under the Church's resettlement program which he heads.

"If I am to convince others to help resettle refugees in this country," commented Dr. Pepper, "I know that I should wish to experience this responsibility myself. Most of us are concerned about the refugees and know that as Christians and members of the free world we should be doing something about them, but it is easier to postpone action or leave it to others."

The piece of paper he signed was an assurance that work awaits Artur Kohl, breadwinner for a refugee family from Latvia, and that housing has been secured for Artur and his wife, Marga, and their two children, Eva, 12, and Horst, 11. It also assures that the family will not become a public charge.

Through the program directed by Dr. Pepper, the Church has pledged 1,500 such assurances by 1956, in cooperation with Church World Service, relief agency of the National Council of Churches. The program was instituted upon enactment of the Refugee Relief Act of 1953, making possible admission of more than 200,000 refugees.

By Oct. 1, although the Episcopal Church was far ahead of any other body affiliated with Church World Service, only 383 assurances had been secured and sent to the government visa office, to start machinery moving for bringing the refugees here.

It appeared evident that many others would have to follow the example of Dr. Pepper and three diocesan resettlement chairmen who have also signed assurances: the Rev. Walter

Chater, New York; the Rev. Frank Hutchings, Ohio, and Mrs. Benson Harvey, Western Massachusetts.

The slow response to the program, Dr. Pepper pointed out, may be due to misunderstanding of the responsibility involved with signing an assurance. The signer doesn't have to employ the family earner himself or take the family into his own home, unless he so desires. He merely obtains a promise from an employer, that the person will have a job waiting when he arrives, and makes certain that at least temporary housing will be available.

A recent revision to the regulations of the Act now makes it possible for bona fide groups of citizens (dioceses, parishes, woman's auxiliaries), represented by one individual, to sponsor refugees.

Two dioceses, New York and Long Island, at their last annual conventions, resolved that each parish within their jurisdictions should be responsible for resettling at least one refugee family.

To date, New York leads the Church with 71 assurances obtained within the diocese; Long Island and Newark have accounted for 16 apiece.

Dr. Pepper suggested that "many a parish priest can help his congregation resettle a refugee family if he will take the following steps: secure a dossier describing a family, from the diocesan Department of Christian Social Relations, or from the National Council office; seek temporary housing among the parishioners or at a hotel, and obtain the promise of a job from some parishioner or employer."

"On the strength of these housing and employment arrangements," he said, "the rector may then sign the assurance knowing that he has the resources of his congregation behind him.

"Nothing takes the place of this signed assurance—no refugee family has any chance of resettling in this free country unless some United States citizen will sponsor them—and it is an exciting experience to have taken this step!"

In Brief . . .

The Rt. Rev. Arthur R. McKinstry, Bishop of Delaware, is resigning his jurisdiction of the diocese, effective Dec. 31, for reasons of health. His resignation is subject to the necessary consents of the bishops in the Church.

The Very Rev. William E. Craig, former rector of St. John's Church, Oklahoma City, Okla., has succeeded the Rt. Rev. Albert R. Stuart as dean of Christ Church Cathedral, New Orleans, La. Bishop Stuart was consecrated Bishop of Georgia, Oct. 20.

The Rev. Canon Theodore O. Wedel, warden of Washington's College of Preachers, is lecturing this winter at the Ecumenical Institute, Bossey, Switzerland, on "Communicating the Gospel". Mrs. Wedel (see NATION) is accompanying him and will speak to women in several countries on activities of women's groups in the United States. She will also attend a meeting of the International Red Cross in Geneva as one of the U. S. representatives.



The Kohl family: a new home thanks to Dr. Pepper

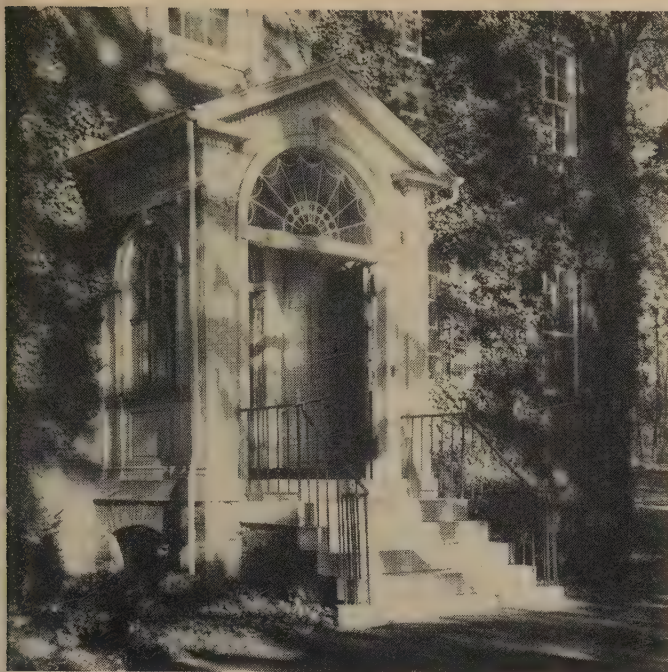
► **THE RT. REV. WALLACE J. GARDNER**, 71-year-old Bishop of New Jersey, Oct. 22, at Mercer Hospital, Trenton. He underwent surgery for an abdominal ailment, Oct. 13. Diocesan of New Jersey since 1937, he was to have retired next May. A native of Buffalo, N. Y., and graduate of St. Stephen's (Bard) College and General Theological Seminary, he was ordained to the diaconate in April, 1911, and to the priesthood in June, 1912. He served churches and Church Schools in the Diocese of Long Island before becoming vicar of the Chapel of the Intercession of Trinity Parish, New York City, in 1933. Following that he was elected Bishop Coadjutor of New Jersey in 1936. He became diocesan a year later upon the retirement of the late Rt. Rev. Paul Matthews. He was also one-time honorary canon of the Cathedral of the Incarnation, Garden City, L. I., N. Y. A requiem Eucharist was celebrated at 11 A.M., Oct. 25, at Trinity Cathedral, Trenton, by the Rt. Rev. Frederick L. Barry, Bishop of Albany, and a personal friend of Bishop Gardner. Interment followed in the churchyard of St. Mary's Church, Burlington, N. J., a town where the bishop made his residence. Bishop Gardner is survived by a sister, Anna, of Burlington; a sister-in-law, Mrs. George Gardner, of San Jose, Calif., and a half-brother, William, of Lindsay, Calif.

► **THE REV. P. MALCOLM FERNE**, rector, St. Luke's, Seaford, Del., Oct. 6, at Church Home Hospital, Baltimore, at the age of 56. A native of Sherwood Forest, England, he was a flight lieutenant (pilot) in the Air Service (Royal Navy) during World War I. He became an American citizen in 1927, studying for the ministry at Virginia Theological Seminary. He served churches in Maryland and Delaware and also as chaplain in the U. S. Army and Coast Guard.

► **THE REV. HENRY HOGG**, retired priest-in-charge of Grace Church, St. Mary's, W. Va., who had been making his home in Mohawk, N. Y. He died in a hospital near Mohawk, Oct. 9, at the age of 69, after having been struck by a car while crossing the street, Oct. 5. A native of England, he was ordained in Nassau, in the Bahamas, and served there for seven years. After a year's service in England, he came to the U. S., and has served in New York, Vermont, Louisiana and West Virginia.



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The Woman's Auxiliary

IN PARISHES and missions across America and in the many foreign countries where the Episcopal Church is active, the 1954-55 program of the Woman's Auxiliary is underway, making its influence felt in every phase of the Church's work. Year in, year out, the Woman's Auxiliary to the National Council (to give the Auxiliary its full and official name) carries on projects of inestimable value to the whole Church. This program operates at the parish, diocesan, provincial and national level. To some the magnitude and variety of its work may sometimes not be fully appreciated or understood.

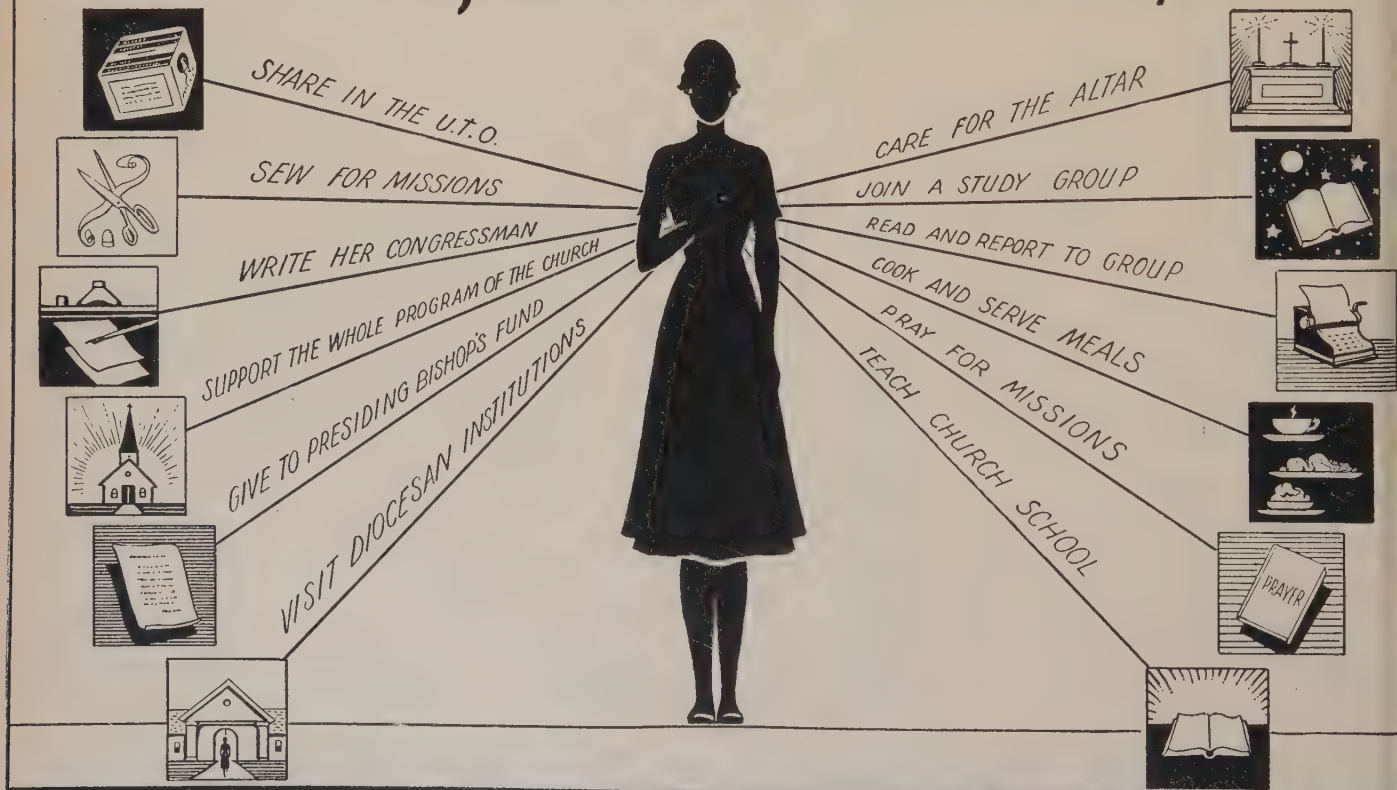
In those parishes and missions where the work of the Woman's Auxiliary is most successful there have been close cooperation and liaison among leaders of the local group, the diocesan and provincial leaders and the national officers and executives. A large national and international

organization, such as the Woman's Auxiliary, does not function of itself, no matter how careful the planning. It requires constant care all along the line if the over-all goals are to be reached—and the Woman's Auxiliary makes a habit of reaching its goals. Yet, in 1954-55 as in other years, there will be variety of procedure among the local units; no hard and fast pattern of organization is attempted; projects and relationships vary from parish to parish, from diocese to diocese—though this year, as always, there will be certain special areas of study, work and service.

Perhaps the best known aspect of the work of the Woman's Auxiliary is the United Thank Offering, presented each triennium to General Convention. Last summer's approximately \$2,500,000 was the largest U.T.O. offering ever and will be used as usual to strengthen man-

THERE IS A JOB FOR EVERY WOMAN IN THE CHURCH

Centering Her Life in Worship She May



That Problem Again!

AS YOU read this editorial you are only too conscious that Christmas is near at hand; you are already face to face with the yearly problem of choosing suitable gifts for those to whom you want to show your love and esteem. So—at this point, we offer a suggestion: Christian books are always appropriate gifts for Christian people, deepening as they do our knowledge and understanding of the Christ Whose birth we shall soon celebrate with joy and thanksgiving. But there are so many books and most of us need guidance in selecting those which would make good gifts. EPISCOPAL CHURCHNEWS, again this year, is happy to make recommendations to help you choose wisely. In this annual Christmas Book issue, our book editor has compiled a list of titles from which selections may be made with complete confidence.

A really good book, to the seasoned Christian, will be a most welcomed gift. To an uninformed Christian, such a gift may well be the start toward the quickening of his or her faith in the God of hope—bringing more "joy and peace in believing."

WE'RE GETTING THERE

The Builders for Christ Campaign, as this issue goes to press, has received pledges for 80% of its goal—or pledges totaling \$3,301,449.97.

It is interesting to note that two dioceses and three missionary districts have completed their campaigns and paid in to the National Council amounts in excess of their goals. Pennsylvania was first with \$236,258, to be quickly followed by Arkansas with \$15,000.

The missionary districts of North Dakota, North Texas, and Utah have likewise exceeded their goals and paid in their full proportion.

And from the bishops in 41 dioceses or missionary districts has come word that their proportionate share in pledges has already been met.

Builders for Christ has now reached what fund drivers consider the really tough stage. With some \$850,000 still to be raised, we must recognize that there are only nine dioceses which have just begun or will soon begin their campaigns. The quota for these nine dioceses totals slightly less than \$350,000. It is clear then that the success of Builders for Christ rests in the hands of those dioceses which are still in the process of raising funds or which will soon begin their campaigns. We have a job which has to be done—a job in which we must succeed. It is not, however, by any stretch of imagination, an impossible job. It is one, however, in which Episcopalians must give more than they normally give to their Church. All one has to do to be convinced of the truth of this statement is to look at the study of giving in American churches recently released by the National Council of Churches.

jects of the Church's work in all parts of the world. Over a million dollars will go to salaries of missionaries, scholarships and related expenses of church workers. Approximately another million will go for equipment, repairs and construction of new buildings in this country and abroad. In the past triennium such funds went to purchase an airplane for the Bishop of Alaska, to finance construction at St. Luke's Hospital, Manila, at Japan's International Christian University, at St. Margaret's House in California and a great many other places. Less spectacular, perhaps, than the United Thank Offering but no less a source of strength and growth to the Church are the projects of reading, study, worship and service sponsored by the Woman's Auxiliary. For 1954-55 members have embarked on a program of reading and study concentrated in fields of special importance to the Church at this time. These are: the Church, the Ecumenical Movement, the Bible, the Church and the Jewish People, Refugees, India, the City, and Prayer Groups. A selected reading list of ten books has been prepared, and these books are being widely read and discussed. Special study units on India, Pakistan and Ceylon, on the City and General Convention have been prepared. Bible reading is to be strongly stressed in 1954-55, the aim being to have every woman in the Church a regular reader of Holy Scripture.

Every regular meeting of a Woman's Auxiliary group includes worship. Among the themes for devotional periods in 1954-55 are the Church, the Bible, missions, Christian education, stewardship and Christian citizenship. The many good works of the W.A. would not be good works were they not founded in the prayer and worship of its members.

Since the Woman's Auxiliary was created by General Convention in 1871 (though the beginnings can be traced much farther back), its importance in the work of the Church has steadily grown. Moreover, its work has been increasingly integrated into the life and work of the Church itself. Today more than ever it can be said that the program of the Woman's Auxiliary is the program of the Church, and the aim of the Woman's Auxiliary is to assist every woman in the Church's work in parish, community, diocese, nation and world.

The quip that in the Episcopal Church the men do the teaching and the women do the practicing may be only a quip and a libel on the men, but in so far as it relates to the women of the Church, and especially to the Woman's Auxiliary, we believe it makes sense.



*The author . . .
the Church's senior
missionary priest
in Japan*



Nippon Notes

The Country: Size—slightly less than California. Population—about one-half that of U. S.

Missionary History: 1549, Mission of St. Francis Xavier and the Jesuits; 1600, Maximum Christian strength about 500,000; 1625, Christianity driven underground; 1637, Japan closed to foreigners; 1858, Opening of Japan to foreign residents; 1859, Arrival of Channing Moore Williams; 1887, Integration of all Anglican work under Sei Ko Kai; 1923, Japanese Bishops in Tokyo and Osaka; 1940, Resignation of all foreign bishops; 1947, Return of foreign missionaries under Japanese Bishops.

Church Statistics: All Christians, 445,838; All Protestants (including Anglicans), 237,380; Roman Catholics, 185,285; Orthodox, 33,173.

Nippon Sei Ko Kai statistics: Diocese, 10; Bishops with jurisdiction, 12 (1 American and 1 Canadian Assistant Bishop); Bishops without jurisdiction, 7; Clergy, 221 (Japanese); Missionary Priests, 27 (Americans 20, Canadian, British, Australian, 7).

Baptized Members, 1938—47,244; 1948, 25,174; 1952, 34,570; Actual Communicants, 1938, 11,605; 1948, 8,659; 1952, 13,199.

Note: The number of baptized members was cut in half by the war and has not yet approached the highest pre-war total. The number of Communicants has exceeded the pre-war total.

Explanation: The present membership has been tested by the war, is more solid.

CHALLENGE IN

In this, the first of a series of on-the-spot articles by men in the Church's mission field, the spotlight falls on the problem of adjustment—not only to a part of the world, far from home, but to an entirely different way of life.

THE missionary is a man on a journey. If he is a foreign missionary it is a journey from his own country to another country—he has to travel over land and sea. If it is from the United States to Japan it is a very long journey, indeed, though one that is getting shorter every year.

But the geographical journey is only a small part of the journey the missionary makes. The longest part is the journey from his own ways and habits of thinking and living into those of another people. Here the terrain is rough, the path winding, and the barriers huge and frightening. He must pass through the great wall of language; and if it is from English to Japanese, it is a formidable one, requiring years of labor.

Within these walls are others, complex and confusing; the walls of tradition and manners other than his own, historical situations which he has never met before, patterns of behavior in those situations which differ from his own. He may become frightened and confused, and lose his way.

These are some of the hazards for

the missionary. Compared with it, the journey of the diplomat, of the exchange student, of the political observer, is comparatively short. The missionary has to penetrate beyond all other barriers to the very heart of a people. He has to reach them intact with a gift he bears, and he has to find the propitious occasion, the exact moment when the gift may be received, and then present it.

The gift is his faith. The transmission of this gift is the object of his journey. It can be delivered only at the innermost point of the journey to the foreign country. This is the missionary's despair and his endless hope.

The object of this article will be to give Church people at home some slight idea of this journey as it concerns our missionaries in Japan today. I write as one who has made only part of the trip. Though I am in Japan, I am not of those who are making the full journey. Like Joshua, I may not cross over, though I may help others to do so.

Who are these people whom we are sending out today; what are they

like? At present we have 73 of them, counting wives and children, from the Episcopal Church in America, and with them a group of English, Canadians, and one Australian, numbering 45. To these should be added some other valuable co-workers, either independents or representing religious communities, from America and England. Not so very many really, but what might be called a token representation of the world Anglican Communion.

What are they like? There are the older ones, some of whom were even born here. There are a somewhat younger group who were here before the war, or others who were in China or other missionary fields. Then there

AR EAST

By KENNETH E. HEIM



Pagoda background: Mr. Heim with Bishop Nakamura of Tohoku diocese

is a post-war group of young men and women, some married, some unmarried, chiefly from the General, Virginia and Cambridge (E.T.S.) seminaries.

The oldest group gives continuity with a very great past. They remind the newcomers of names like Bishop Williams, Bishop Tucker, Dr. Teusler and a host of other people, American and British, who completed their long journeys and delivered their gift, in spite of barriers which do not even exist today.

The middle group stands midway between the oldest tradition and the eager young crowd. They are rich in

individuality. They are so competent, they have developed their own ways so well, that their experience is sometimes as crushing as it is helpful to the younger ones. They bridge the prewar and post-war period.

The younger ones in turn drive the older ones and by their impatient eagerness, their proudly acquired critical and theological acumen, their magnificent grasp of the theoretical overall point of view, and their frequent refusal to recognize the long slow process necessary for its application. In other words, the eternal difference between youth and maturity.

This, then, is our band. But—and this is both helpful and yet a great problem—we are no longer the self-determining group of missionaries that first arrived in Japan, almost 100 years ago. We cannot say “I will go here and start a Church” or “I will go there and found a school,” or “I will simply move to such a town and preach the gospel.” We are now associates of the heirs of those first missionary pioneers. Through their penetration to the heart of a group of



Tohoku diocesan committee meeting: Church in Japan has own authority

people, we now find ourselves working with third and fourth generation Christians who have a church, who have a tradition, who have bishops, and priests, and Woman's Auxiliaries and schools with long traditions, and who have moreover responsibility and authority for the Church here.

This is the Seikokai, the Holy Catholic Church of Japan. We come to this Church as loaned personnel; we commit ourselves to the care of this Church and we acknowledge its authority over us. This conditions immensely the whole task. It slows some people up; in some ways it slows everyone up. It means that on the long

journey this is at least the kind of stopping place where you change trains. From this stopping place you may be able to take an “express,” by which I mean we have Japanese Christians to help us go farther, faster; or in some cases it is a “local” which the missionary takes, because he must adjust to the unfamiliar and sometimes to him exasperatingly slow and indirect method of the Japanese.

Let me spell this out a bit, because it is the greatest opportunity and the most difficult problem in Japan today for the missionary. He must accept the Church in Japan as the evangelizing instrument of which he is to be a small part.

He is assigned to one diocese of this Church. There are several things which may happen to him. He may be assigned to an institution such as St. Paul's University, St. Luke's hospital, or any one of a great number of institutions started by missionaries years ago and now conducted by the Church in Japan.

Within those institutions he may



Tokyo's Bishop Nosse and Mr. Heim near Mt. Fujiyama, famed landmark

find his great opportunity to reach the journey's end, or he may find himself caught within a situation in which he cannot seem either to reach outside of the Church to those to whom he was sent, or to be of any help to the Church in achieving this. He may feel he is only maintaining the fabric of past labors.

Or yet again he may be able to find within the situation the opportunities which at first he thought were not there.

If he is a clergyman, he may be sent by his diocese into a parish with a Japanese priest. He may work under

(CONTINUED ON PAGE 41)

Annual Christmas Book Review Issue

By EDMUND FULLER • BOOK EDITOR

The realm of books, being the product of man's creativity, is related to that Image of God which is within him. Books reflect both the tragic marring of that Image and also the persistent vestiges of it that make man yet capable of responding to God's redeeming love. As they touch the mind of man, books may be instruments to seduce and corrupt his fellows, or to enoble and inspire them.

In one of the books here reviewed, *A TREASURY OF THE KINGDOM* (Oxford), is a text which expresses the attempted approach of this issue, and of this department in general, to the cross-section of many books of all kinds which it offers to your consideration.

"Thou shalt find many things helping to honest living, neither is it to be refused whatsoever an author (yea though he be a gentile) teacheth well . . . it shall be profitable to taste of all manner of learnings of the gentiles, if so it be done with caution and judgment discreetly. Furthermore with speed and after the manner of a man that intendeth but to pass over the country only and not to dwell or inhabit, in conclusion (which thing is chiefest of all) if everything be applied and referred to Christ."

—ERASMUS, *The Manual of the Christian Knight*.

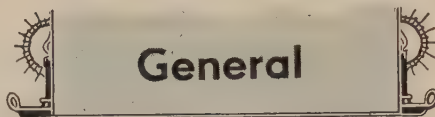
Guide for Reading and Giving

► **In the Name of Sanity.** By Lewis Mumford. Harcourt, Brace. 244 pp. \$3.75.

Here again is the always welcome and constructive voice of Mr. Mumford, one of the most profound and humane of our social philosophers, in a collection of nine essays and lectures.

Its concern is with assumptions and predictions of the atomic age, and with those elements in our culture and psyche that he calls "The Uprising of Caliban." It might well be a gloomy book, but for the largeness of Mr. Mumford's spirit which, as the Christian's should be, is above gloom. His diagnosis of our age is penetrating. His prognosis must, of course, remain uncertain, but he approaches our possible moral choices in a sick society in the manner of the doctor who tells the patient that while the new treatment may not save him it is worth the venture, for without it he will surely die.

To touch sparsely upon some of the thematic ideas, he cautions us against the threat of "an outbreak of compulsive irrationality." He hopes that, "Applied at the right moment, rationality may prove as infectious as madness." Rational men, meanwhile, "must uphold love and reason as more precious than life itself." He deplores the circumstance that "We discarded the universal insights of Confucius



General

and Buddha, of Mo Ti and St. Paul, at the very moment they were most needed to make technics a true agent of civilization." Our age has known a great change of mood: "We were born into the cocky, confident world of Bernard Shaw; and we have lived to understand sympathetically the plight and confessions of Saint Augustine." He quotes Melville's Ahab, "All my means are sane; my motives and object, mad."

Though he speaks of "the leaven of Christianity" being still at work among some "sweetly sane" people, many Christians will feel a somewhat unsatisfying tentativeness as to the possible sources, or resources, of the sanity that he invokes to save us. If not of and through God, whence? Yet this at least is implicit, if no more, in the pages of this fine book.

► **Fifty Years in China.** By John Leighton Stuart. Random House. 347 pp. \$5.00.

Dr. Stuart's Memoirs are so rich a volume that I'm forced to skip right over the half of the book describing his early life, education, and his long work in China as an educational missionary, culminating in the founding

of Yenching University of which he was for many years President.

During World War II, Dr. Stuart was a prisoner of the Japanese. In 1946, he was urged by General Marshall, then on his famous mission to China, to accept appointment as U. S. Ambassador. He consented and remained in the post throughout all the long and ultimately futile negotiations and investigations of Generals Marshall, Wedemeyer, and Hurley, up to the final expulsion of the Republican government at Communist hands.

Few things in our modern history have engendered the bitterness and recrimination that have gone into national public debate on our role in China in relation to the ascendancy of the Communists. So, in spite of all the other interests of the book, the focus of attention is bound to be on Dr. Stuart's first-hand account of the collapse of the Chinese republic, and upon his discussion of the State Department's subsequent White Paper on China.

Of the wisdom of issuing this, as well as of its contents, he is guardedly critical, on several counts. He calls it a picture of the materials on which American policy relied, but lacking mention of materials which that policy rejected.

Dr. Stuart is sympathetic to Chiang Kai-shek and believes that "history will be kind to him." He favors con-

(CONTINUED ON PAGE 24)



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tinued support of the Formosa regime and opposes the admission of Red China to the U. N., or recognition of it by the U. S. He doubts the possibility of long-time endurance of a Communist regime in China.

One of the most provocative features of the book is an Introduction by Dr. Hu-Shih, whose comments on American diplomacy are brittle. All in all, *Fifty Years in China* must be regarded as one of the basic books for those concerned with the great dilemma of our China policy. Whatever else may be said, it is the voice of a distinguished Christian educator and statesman.

► **An American in India.** By Saunders Redding. Bobbs-Merrill. 277 pp. \$3.50.

Remote as the connection may seem, to have read Forster's novel about the early part of this century, *A Passage to India*, is a valuable basis for reading Mr. Redding's book—especially with respect to the dialogue, and as preparation for rigid attitudes difficult to deal with. Saunders Redding, a distinguished author and teacher, was asked by the State Department to make a lecture tour of India as a spokesman for and interpreter of America.

Mr. Redding, as a Negro, found himself received with interest and cordiality in India. He found, too, that in case after case he was expected, as a man of color, to expose pre-supposed "truths" about America. When he refused to confirm falsehoods about America, and about the nature of his mission, he was insulted and denounced as a slavish tool. The mission, on the whole, was an unforeseen ordeal that shook Mr. Redding deeply and may shake you.

"Until I came out of India, I had no idea that there was in me so great an urge to defend America or that there were so many dangerous untruths to defend her against." The threat of Communism in India seems imminent to Mr. Redding. The common attitudes of Indians toward our country are alarming in relation to the whole vast problem of the east. You should read Mr. Redding's account—ideally as a companion piece to Ambassador Bowles' recent book. I think the special experience Mr. Redding has is one no white American could have had, wherein lies its special meaning.

► **Africa, Land of My Fathers.** By Era Bell Thompson. Doubleday. 281 pp. \$3.75.

Many books are coming out of Africa, and many others are appearing



Dr. Stuart: first-hand account

about Africa by those who have gone to have a look. Of the latter, Miss Thompson's is possibly the most unusual and interesting. The jacket calls it "the story of the return of a native 300 years later."

The author, an Iowa-born American Negro journalist whose life has centered in our mid-west, went "to the land of my forefathers to see if the Motherland was as dark as it had been painted and to see the folks." The junket took her all over the great continent: Liberia, Ethiopia, the Union of South Africa, the Gold Coast, Nigeria, Belgian Congo, Kenya, Uganda, Mozambique—in short, the works. She emerged at the Suez Canal.

Liberia she found to be "a little U. S. A." Her sketch of this tiny state, and its President, William V. S. Tubman, at once sets the fresh tone of the book. But if her dryly witty style does not change, the character of her experiences does. For after she leaves Liberia and the Gold Coast until she reaches Ethiopia (even there her status is slightly strained) Miss Thompson moves much of the time in a nightmare land. In spite of passports that are in order she finds herself a prisoner on trains. She was not permitted to step off the train to get a glimpse of Victoria Falls. As soon as she arrived in South Africa she was expelled without opening a bag. In Zanzibar she was labelled a "prohibited immigrant." Customs officials sent word ahead along her route. It is a chilling story and an important one to read. Miss Thompson, who is a gifted writer, tells it without mincing words but without rancor, in a tone good-humored but wry.

► **Ancilla to Classical Reading.** By Moses Hadas. Columbia University Press. 397 pp. \$4.75.

Professor Hadas' "handmaiden" should prove a delight to everyone who has an interest in classical reading (and I persuade myself that this page enjoys an audience with a more than average percentage of such). In part it is a by-product of his well-known histories of Greek and Latin literature. It appears as one of the Columbia Bicentennial Studies.

You will find here what may be called frankly the gossip and small talk of their contemporaries about the classical poets, historians, dramatists, philosophers, statesmen, and orators, and snatches of the conversations of the great. This often disorderly and fragmentary material is tied together by biographical summations. Aeschylus, at a boxing match where the crowd cried out at a mighty blow, nudged his companion, Ion, and said, "Do you see what a thing training is?" "The man struck is silent; it is the spectators who cry out."

You will find here accounts of how the ancient arts of writing were practiced, in the physical sense; the lore of tablets and scrolls, the use of secretaries, the keeping of libraries, the publishing and selling of books in Greece and Rome and Alexandria. You will learn how we know as much as we do about the lost treasures of the classic world, and a good deal about what the literary tastes and attitudes and criteria were. We get our term "critic" from *krites*, the umpire in the public poetry and singing contests of Greece.

The ancient world had numerous systems of shorthand, and well-developed secretarial assistance. Eusebius tells us of Origen: "Such was the inception of Origen's commentaries on the sacred Scriptures. Ambrose (not, of course, the Latin Father) urged him with a thousand encouragements, and not only with persuasive words but by most generous provision of the necessary appliances. Stenographers, more than seven in number, attended him as he dictated, and they worked in fixed shifts, spelling one another. There were an equal number of book-scribes, and also young women trained in calligraphy. The necessary expense for all this assistance Ambrose provided with ungrudging hand."

Our age might hearken to the words of Theonas, Bishop of Alexandria, to Lucianus, chamberlain of Diocletian, urging that Caesar "should read, or hear read, those books which suit his rank and honor, and minister to good use rather than pleasure."

Departing from the usual track, I

want to make a special recommendation of a series of "talking books" with some unusual features. Instead of listing a title, I will list the company, for those who wish to make direct inquiry, or investigate through record stories. *Audio Book Company*, St. Joseph, Michigan.

I have tended to take a dim view of so-called "book" recordings because even after the advent of the 33 r.p.m. record—which did bring some vast forward steps—there has been a tendency toward the release of essentially fragmentary materials—which I consider undesirable in any medium.

So far as I know, Audio Books has taken the most advanced step to date toward the releasing of works of authentic book proportion. One of the means by which they have achieved this is the use of an ultra-microgroove and 16 r.p.m. speed. They have invented a most admirably ingenious and utterly simple adapter by which these discs, of 7-inch size, may be played on your 33 r.p.m. turntable. The adapter itself is priced at only \$1.95.

The reading is not done by "big names." I would not call it distinguished, in any case, but would say that it is adequate. Here are the things now available.

Complete New Testament (KJV) (I've heard a sample). 26 records. \$20.00. From Old Testament. (Again, I've heard a sample.)

Psalms, 6 records, \$7.00.

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Judges and Ruth, 3 records, \$4.00.

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Storytime Favorites for Children (26 stories) 2 records, \$2.95.

I think this Audio Book outfit has got hold of something.

On the subject of records I might as well mention a good 33 r.p.m. bird-call record, with a 28-page album of color illustrations and notes. Cornell University provides the expert knowledge. It is published as a "Sound-book" by Book-Records, Inc., 680 Fifth Avenue, N. Y. C. I think its price is \$3.95.

(CONTINUED NEXT PAGE)

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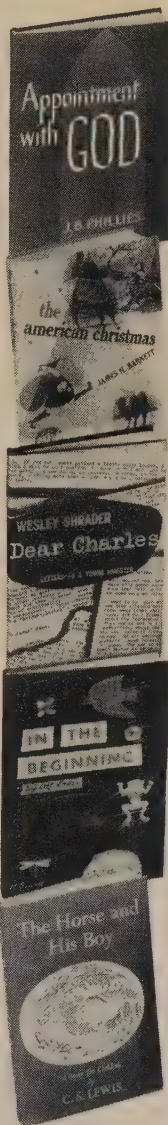
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► **The American People in the Twen-
tieth Century.** By Oscar Handlin.
Harvard University Press. 244 pp.
\$3.75.

Mr. Handlin's book is the latest of
the social studies in The Library of
Congress Series in American Civiliza-
tion. It examines the present charac-
ter of the American people in terms
of the ethnic groups, prior national
origins, and one might say previous
conditions of servitude, that make it
up. In effect he asks What are we
(this entity we call a "people") and
How did we get this way?

His survey of what used to be called
"the melting pot" is in three sections:
A Heritage of Expansion, War and
Restriction (referring to World War
I), and Depression and War Again,
1930-1952.

The hostilities or tensions that have
occurred between various groups, the
attitudes toward certain marked in-
fluxes, have taken on notably varied
patterns. Mr. Handlin tries to chart
these. He feels that we are becoming
better integrated. When intergroup
suspicion and hostility are at a high
point, ameliorative movements at-
tempt to deny, or at least minimize,
many natural differences among
people. With the best of motives they
insist, "We're all the same," when in
fact we aren't. And in such phases,
minority groups asserting their dif-
ferences are protective and defiant.
Mr. Handlin believes that to a con-
siderable extent, now, people are free
to delight in their roots and cultures
because these are under less chal-
lenge. "For when men felt no com-
pulsion to deny their origins and were
free to make choices without penal-
ties, they formed friendships and
marriages, worshipped and read,
within a pattern of life molded by
their antecedents."

► **Eden Two-Way.** By Chad Walsh.
Harper. 75 pp. \$2.50.

This is Chad Walsh's second book
of poetry, his first having been *The
Factual Dark*, a number of years ago.
As a teacher, and as one of the foun-
ders and editors of the *Beloit Poetry
Journal*, this field has for years shared
his abundant energies with his well-
known and popular writings in the
realm of Christian apologetics, and
his work as priest.

I think that *Eden Two-Way* marks
his steady growth as a poet. Before
speaking of the poems themselves, I'd
like to cite several of his comments,
from the jacket of the book. "It seems
to me that a poet is concerned with
seeing into, not *looking at* . . . Poetry

is not religion. But it is a cognate
quest. The poet knows that the world
revealed by the camera is the one-
tenth of an iceberg above water. Like
the mystic, he sensibly spends his life
learning to swim underwater, as deep
as his natural lungs will permit."

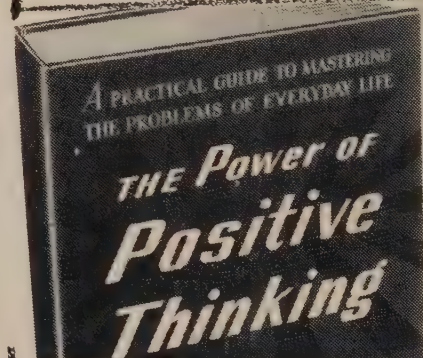
To me the heart of this book is the
sequence of twenty-three sonnets,
called "Eros and Agape." I think it
is the most joyous, passionate, devout,
realistic, and triumphant singing of
Christian love, marriage, and parent-
hood that I know. It might even shock
some who have not known these
things as they are known here. The
interesting thing is that those most
likely to be shocked are those who
know the least about the Christian
theology of love and marriage. They
touch intensity of emotion, often
lightened with a vein of laughter.

I like the satirical poem, "The Seri-
ous Young Man in a Conservative
Raincoat," which puts in verse some
themes from *Campus Gods on Trial*,
as does "They Walk Under Ladders."
And as for "The Whirlpool Out of
Time"—well, that's anybody's guess.

There are varied fruits in this book.
I think of no better single sample than
the last six lines of a sonnet entitled

(CONTINUED ON PAGE 28)

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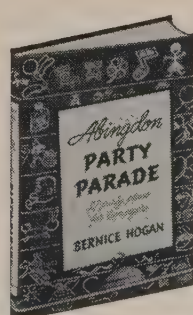
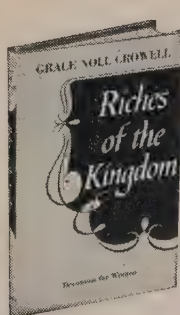
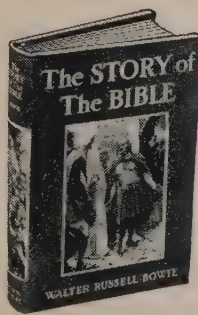
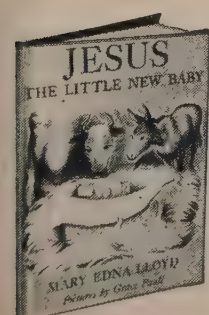
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► **The American Christmas.** By James H. Barnett. Macmillan. 173 pp. \$2.95.

When I closed this book and put a sheet of paper in my typewriter to begin this review, I straightway put down its title as "The American *Business*" and had to start all over again. Surely no one would be baffled to account for the fluff.

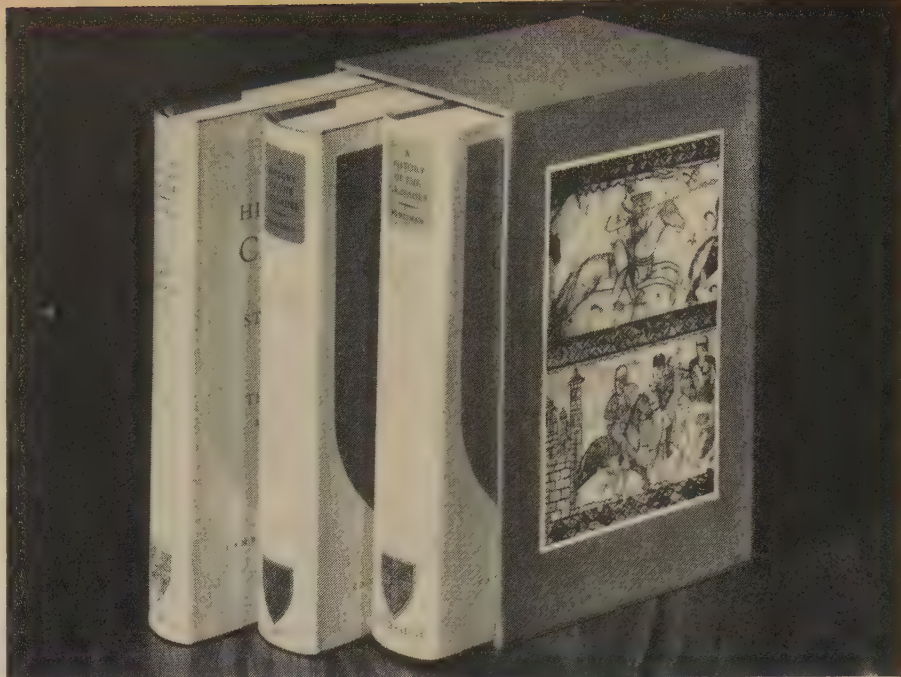
Mr. Barnett gives us a kind of Kinsey Report on Santa Claus. It is a most unusual book—the first of its kind. To the sentimentalist it would seem downright Scrooge-worthy to subject Merry Christmas to all the paraphernalia of the sociologist. Mr. Barnett has calmly and objectively done so. The results are fascinating, and reasonably readable in spite of the occasional intrusion of such horrid jargon words as "insightful."

The indigenous American Christmas observance emerged in the 19th century (the Puritans had been agin' it). The massive commercial invasion of Christmas really got rolling after 1920. The annual enormities began to multiply, Santa Claus was apotheosized (that's my private jargon), the Nativity became buried under the rubble of gift wrappings.

Now many office parties revive the Saturnalia. The Christmas "bonus" in some businesses and industries has become an object of collective bargaining. "White Christmas" is considered to be a carol. And a plaintive writer of letters to newspapers has wailed that "Pretty soon children will think Christmas is a red-nosed reindeer's birthday."

Reactions began to set in some time ago. In a poll, years back, of opinions of Santa Claus among prominent people, G. B. S., resembling a demoniacal Santa himself, said, "Santa Claus be blown." "Santa must go" sentiments have become strong in Church channels in recent years. But as Mr. Barnett indicates, nothing is going to pry the incredibly multifold fingers of business from their brand of Christmas plum for years to come. Us religious folk may have to secede and have a Christmas of our own.

The arts on the best level have not wholly failed the true Christmas. One *Amahl and the Night Visitors* bal-



A History of the Crusades: three-volume account of a "vast fiasco"

ances a lot of trash. But each of us, and especially in the families with young children, concerned with *Christ-mäs*, will find considerable interest in this astonishingly detailed and searching study of the special *cultus* America has made out of the innumerable strands of legend and practice our diverse population brought here with it in years past.

► **A History of the Crusades: Vol. III, The Kingdom of Acre.** By Steven Runciman. Cambridge University Press. 530 pp. \$6.50.

This marks the completion of Mr. Runciman's impressive work, his richly-textured account of the era of the Crusades, which he sums up as "that vast fiasco." He observes: "The Crusades were launched to save Eastern Christendom from the Moslems. When they ended the whole of Eastern Christendom was under Moslem Rule."

To our latter-day Western culture the Crusades often have appeared in the haze of glamor hovering over the names of Richard, and Saladin, and Saint Louis; the Knights Templar, the Assassins. The undoubted spell of those names still is felt in Mr. Runciman's work, but they are in perspective with the realities.

Of Richard: "He was a bad son, a bad husband and a bad king, but a gallant and splendid soldier."

The noble Moslem comes out best: "Of all the great figures of the Crusading era Saladin is the most attractive. He had his faults." But a considered appraisal of his nature (including an inviolateness of pledged

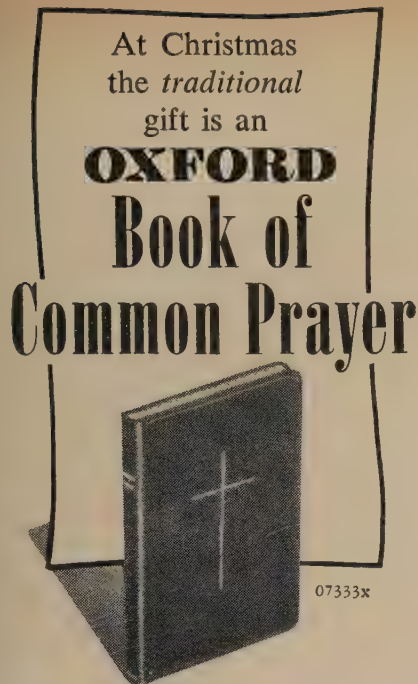
word unmatched by his Christian antagonists) concludes, "he was always courteous and generous, merciful as a conqueror and a judge, as a master considerate and tolerant."

Another stern verdict: "Of all the great Crusaders the Emperor Frederick II is the most disappointing."

The scope of this final volume embraces the latter days of the Kingdom of Acre to the final fall of Outremer, the Christian "land beyond the sea," an event received with ironic apathy by a preoccupied 15th-century Europe. Within this span perhaps the two most terrible or significant things are the two takings of Constantinople. The first of these was a horror of Christian against Christian, Latin against Byzantine, in the atrocities of Venetian conquest. When it fell again to Mohammed II, the sack was not so fearful.

Also of note is the coming of the Mongols under Jenghiz. At the height of the Mongol power, we see a glimpse of the court of Kubilai, at Karakorum, then "the diplomatic center of the world," where, Mr. Runciman tells us, "there was neither racial nor religious discrimination."

Many plates and maps enhance this splendid work. The whole is drawn to a brooking conclusion in its final sentence: "High ideals were besmirched by cruelty and greed, enterprise and endurance by a blind and narrow self-righteousness; and the Holy War itself was nothing more than a long act of intolerance in the name of God, which is the sin against the Holy Ghost."



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► **The Ramayana, as told by Aubrey Menen.** Scribners. 276 pp. \$3.50.

Well—I can safely promise you a good time, irrespective of anything else, if you'll spend a couple of hours with Mr. Menen, letting him tell the Hindu classic *his* way. I emphasize *his* for I strongly suspect that several parts of this book spring full-panoplied from his own brow, though I do not speak as one in authority. His possible insertion of materials, plus his audacity in putting aside the sacrosanct tradition of the unassailable fidelity of Rama's wife Sita, and a few other matters, all are classed by him in his opening chapter under the heading of restorations from changes imposed upon the original by the Brahmins when they superimposed the canon upon it. The Menen text is no comfort to Brahmins (and not only in India). It has been said with justice, that there is something of Candide in this book—but that ain't the half of it.

Of the numerous rambling side excursions, I commend especially "The Tale of the Sage, the Cow, and the Studious Locust," as funny a disquisition on spiritual pride as I ever hope to read. The heart of the book's ideas, however, is the opening chapter on "The Indian Enlightenment," in which he develops the idea of moral obesity.

A man who eats too much habitually, he observes, swells until he has become a different and unrecognizable person. "In the same way, of each act that a man does, part remains with him. If he acts in accordance with his own soul, then he is like the man who eats enough. He will remain himself. But if he acts more than he needs, and more than his soul requires—above all if he acts not from his own soul but because of the desires or passions or prejudices of others—then his soul becomes covered with the deposit of his acts and grows obese. In the end it may be smothered and die."

Mr. Menen has long since proved himself one of the wittiest, freshest, most graceful, and perhaps profound artists writing today.

► **Most Likely to Succeed.** By John Dos Passos. Prentice-Hall. 310 pp. \$3.50.

From his deep knowledge of the Communist movement in this country during the 'twenties and 'thirties, Mr. Dos Passos has painted what is intended to be a representative picture of an opportunistic playwright and screenwriter who is sucked into the Communist net. He becomes a big

(CONTINUED NEXT PAGE)



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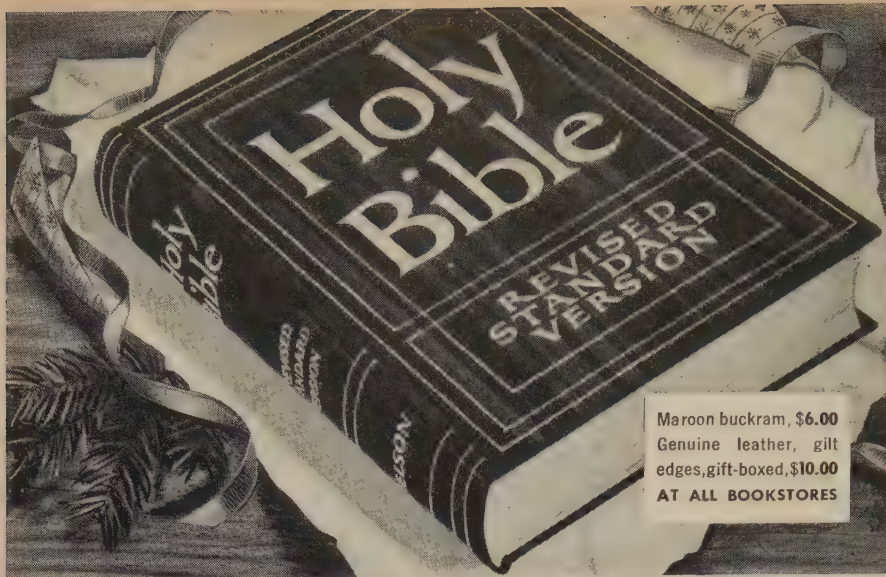
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wheel of the party in Hollywood circles. He performs all the switches and gyrations of the party line, until the invasion of Russia finds him organizing Russian war relief under the behind-the-scenes eye of a Soviet colonel who had been around for years, in civilian clothes, as a top-flight party official. In some ways, the fact that Jed Morris is such a natural-born heel weakens the drama. As a novel, it seems perfunctory for one of Mr. Dos Passos' skill and prior achievements. The end is unsatisfactory, as narrative. The significance of the book, which is considerable, rests altogether on its addition of one more facet in the growing number of studies, fiction and non-fiction, of how the Communist conspiracy has operated in this country, the way it has sunk its hook into people under a variety of motives and circumstances, and the way in which it has made them prisoners. Somewhat lurid in its portrayal of Jed's sex life, the book is nevertheless a useful document of Communist behavior.

► **Down With Skool!** By Geoffrey Willans and Ronald Searle. Vanguard Press. 106 pp. \$2.50.

A splendid gift, impartially, for almost any boy in one of our Church schools, the parents of schoolboys, or for masters. Messrs. Willans and Searle are simply two very funny men. *Down With Skool!* portrays the English "prep school," involving boys from eight to thirteen—the age of barbarism. You must be prepared for Britishisms in speech and custom. They do not detract from the fun, but if anything, enhance it. The underlying patterns of boyhood brought pro-



This is me e. g. nigel molesworth the curse of st custard's which is the skool i am at. It is utterly wet and weedy as i shall (i hope) make clear but of course that is the same with all skools.

testingly to the fount of learning and made to drink are universal. Mr. Searle's copious drawings are enormously funny and the text fairly well keeps pace with them. Some unevenness is inevitable, and I think that the device of comical spelling has not been worked so hard since Petroleum V. Nasby was gathered to his reward. All the same, I correct enough third form papers to appreciate it.

Molesworth I, "the curse of St. Custard's," is the narrator. He leads us through the mazes of school life. There are the students from "grabber who is head of the skool captane of everything," to "fother-ington-tomas . . . he is uterly wet and a sissy," to "molesworth 2 . . . it panes me to think i am of the same blud." There are galleries of masters and headmasters, a "Table of Grips and Tortures for Masters" and discourses on everything from the regimens of study to the "foop-ball" field.

► **The Leatherstocking Saga.** By James Fenimore Cooper. Edited by Allan Nevins. Illus. by Reginald Marsh. Pantheon Books. 833 pp. \$8.50.

The title page defines this volume in a manner both pleasing and concise: "Being those parts of The Deerslayer, The Last of the Mohicans, The Pathfinder, The Pioneers, and The Prairie which specially pertain to Natty Bumppo, otherwise known as Pathfinder, Deerslayer, or Hawkeye; the whole arranged in chronological order from Hawkeye's youth on the New York frontier in King George's War until his death on the Western prairies in Jefferson's Administration." This elision can be justified as a measure to preserve the slowly fading life of a work which, in spite of the offenses to realism which Twain derided, nevertheless has a place in American literary history. Mr. Nevins has enhanced his devoted editorial job by extensive introductory material, setting the book in perspective. The illustrations, which must be among the late Mr. Marsh's last work, are fitting and pleasing. A good book for either first introduction to Natty Bumppo, Uncas, and Chingachgook, or for nostalgic return to them. Boxed, and beautifully bound and printed.

► **Men of the High Calling.** Edited by Charles Neider. Abingdon. 238 pp. \$3.50.

This anthology contains fourteen stories, by thirteen authors, all dealing with events in the lives of ministers, priests, or rabbis. It's a good selection, with some fare here for everybody. The undoubted prizes, worth the price alone, are Stephen Vincent Benet's "The Bishop's Beg-

gar," and Tolstoy's "The Three Hermits." Franz Werfel's "The Third Commandment" is really to be ranked with these. It and Katherine Lyon's "The Altar Cloth" deal with Nazism. On the general theme of demonic anti-Semitism, by the way, Ben Hecht's long short story about a rabbi, "The Death of Eleazer" (not in this book), is a kind of masterpiece. It's worth hunting up in his collected stories. My only serious objection to this pleasing collection is the choice of the story "Tit for Tat" to represent the Yiddish master, Sholem Aleichem. I'm familiar with the whole body of material from which it comes and con-

sider it the poorest possible selection for this volume. But I think *Men of the High Calling* might serve as a good gift book.

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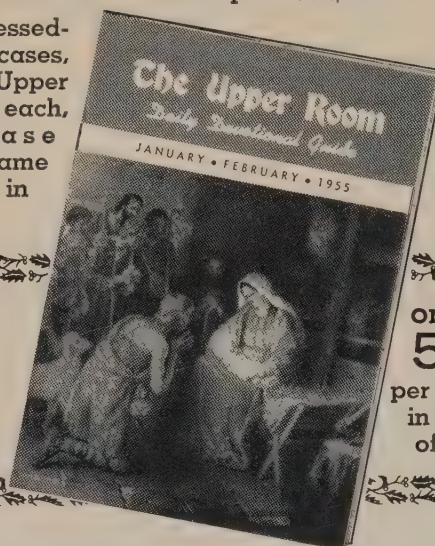
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Concerning Our Faith

Religious

► **Signs and Symbols in Christian Art.** By George Ferguson. Oxford University Press. 346 pp. \$10.00.

Surely there will be no more beautiful book than this remarkable volume published this year. It is a superb gift book and library piece. Large in format, about 8 x 11, it contains more than 350 illustrations. Sixteen of these are fine full-color reproductions, by the Phaidon Press, tipped in. There are many full-page black and white pictures and a host of marginal line drawings. The reproductions are all from the Kress Collection of Renaissance art, in the National Gallery. The line drawings are by Enid Bell. The book is also a work of art typographically.

The work had its inception in a child's question as to the meaning of the goldfinch in the Infant's hand in Tiepolo's *Madonna of the Goldfinch*. (This thorn-eating bird is an allusion to the Crown of Thorns, and hence foreshadows the Crucifixion.) For all the wealth of lore and information contained, the text is simple, non-technical, and can be read with profit by a child as well as an adult.

Mr. Ferguson, rector of St. Philip's in the Hills, Tucson, Arizona, has done an admirable job in the organizing and presenting of this great body of material. He sets forth the general nature and function of symbolism. As he says, symbols are "the language of the soul." In many instances, "there are no words for them." But here the reader will learn, verbally and visually, how the Christian community, through the ages, came to attach certain values and meanings to things animal, vegetable, and mineral, and to some of the forms of geometry. In turn, the world of religious art will be enriched for you by the sudden light of knowledge brought to the many otherwise unobtrusive or lost details.

The Lamb of God, the dove, the triangle, may be fairly familiar or easy. But do you know the ermine, and the pelican, the eyes on a stalk (see Francesco del Cossa's *St. Lucy*), the pentagram, the comb, the pincers, or the saw? All are here, and many others. The winepress is a symbol of the wrath of God, and the dice are a symbol of the Passion.

A large section of the book departs from the specific representation of symbols by themselves and is organized in terms of reproduction depicting Old and New Testament subjects, and lives of the Saints. These, of course, abound in examples of the symbols as well as enlarging our understanding, through the text, of the Renaissance tradition of religious illustration.

Signs and Symbols in Christian Art is to be most warmly endorsed and gratefully welcomed as a book of beauty and permanent value.

► **Faith and Behavior.** By Chad Walsh and Eric Montizambert. Morehouse. \$2.75.

Chad Walsh and Eric Montizambert here present to us a useful handbook on both general and specific problems in daily Christian living. There is always a certain interesting immediacy to question-and-answer approaches to moral dilemmas, yet there is also the risk of an unintegrated buckshot effect. The authors here avoid the latter danger by making the opening and closing chapters of the book a discussion of the basic principles underlying Christian ethics, and the general question of the relationship between religion and morality.

Inevitably certain of the questions posed will seem remote, artificial, or



Chad Walsh: a Christian handbook

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irritatingly elementary to some readers. There is no doubt, on the other hand, that he will turn the pages and stumble upon more than one that will strike him a blow in the chest. But the authors have so wrought, in their grouping of the questions and the mode of their answers, as to make these short, specific discourses become an extension of the broad statements of principle. Thus we see not random questions, however interesting, but principle in application, the general brought to bear upon the specific.

Their subtitle speaks of "Common Dilemmas that Puzzle Ordinary Christians." The authors feel that "they provide a fair cross-section of the uncertainties besetting normal people who take their ethical responsibilities seriously."

Fathers Walsh and Montizambert are at pains to warn that this book is not a moral "home-doctor manual," observing that "Self-medication is as perilous in the moral life as in the medical realm. . . . Knowing the road-map of Christian morality, and following the road are two quite different things."

The questions considered, arranged in related fields, involve matters of marriage, sex, business ethics, loyalty, honesty, patriotism, vanity, pride, gluttony, and others.

► **The Old Testament and the Fine Arts.** By Cynthia Pearl Maus. Harper. 826 pp. \$5.95.

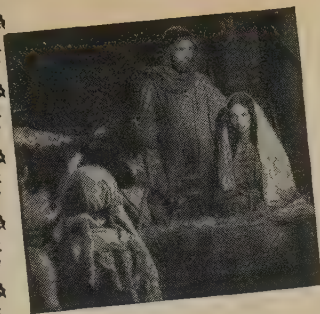
This is a companion volume to *Christ and the Fine Arts* (1938) and *The World's Great Madonnas* (1947), by the same compiler. It is a large book with a vast amount of miscellaneous material in it. There are 100 full-page art reproductions (black and white), all with "interpretations" accompanying them, and seventy-seven hymns, with the music, and again interpretations." There are 244 poems, and sixty-three stories, all permitted to interpret themselves.

The book is not without interest and scattered points of merit. There are many fine things in it, in each category. The trouble is, it belies its title. Not all of the specimens of the arts included are "fine" by any stretch of the imagination. The selection is utterly lacking in taste. In each type of material, masterpieces by the great are blandly intermingled with sheer slop by the mediocre. So far as the editor is concerned, it's all the same.

► **The Holy Bible in Brief.** Edited by James Reeves. Julian Messner. 320 pp. \$4.00. In paper, Mentor Books. 320 pp. 50¢.

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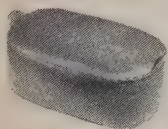


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'Bible' cover: picture of stained glass window painted by Joep Nicolas

Readers of these pages know me as generally bearish on Biblical condensations, fighting a battle, dreamer that I am, for the Bible to be read in the full text. I must record that as special reader's editions go, this one has claim to editorial excellence, in both the cutting and the re-grouping of sequences for classification and chronology—except that too much is cut. The King James text is used.

The quality and possible value of the book are attested by many before whose opinions I yield. In our own Communion, Bishop Angus Dun contributes the Foreword to the American edition. The Bishop of London performs a like service for the English edition. Bishop Dun says, "Many who find it difficult to read the Bible in its wholeness will be greatly helped by this version of it."

The arrangement is in four books: The Story of the Hebrew People, Hebrew Literature, Jesus of Nazareth, and The Early Christian Church. The format and bulk are about that of the average novel. A "Guide to Understanding the Bible," by William L. Crawford, an extensive index, and an index to references are included.

Considering its merits, it should be added that it is an excellent thing to have the paper edition available with the cloth one.

► **Jesus and His Times.** By Daniel Rops. Translated by Ruby Miller. E. P. Dutton. 615 pp. \$5.00.

This new life of Christ by a French Roman Catholic is a distinguished and important piece of work. It is being mentioned as the best since Renan, but its view of Jesus is so basically different as to make the comparison almost meaningless. I would guess that perhaps Msgr. Ricciotti's, with which I am not familiar, might be the only sound standard with which to compare it. It has had enormous acceptance in France, and English is cited as the fifteenth language into which it has spread.

The acclaim is justified. The book is scholarly, its theology is firmly Catholic but not disputatious, its mood is reverent, its style is graceful rising at times to marked beauty as in—for only one example—the section on the temptation in wilderness. It unites the latest modern research with belief, so that we see the much cited "historical Jesus" as indeed the historical God Incarnate.

There is a gentle wit in his final chapter, speaking of the modern criticism relative to Jesus, and of other celebrated studies. Of Renan he observes, "—this *Life of Jesus* rests on the soft pillow of doubt."

In his concluding paragraph: "Jesus is a mystery, the mystery of God Incarnate. Jesus is God made flesh: if this be accepted, everything else is clear. To those who reject this explanation, it is an incomprehensible puzzle, surrounded with every kind of complication which the human imagination can devise."

Jesus and His Times is surely a major work, which every Christian should welcome and from which any man can profit.

► **A Treasury of the Kingdom.** Edited by E. A. Blackburn. Oxford University Press. 280 pp. \$3.50.

Here is one of the best anthologies of its kind that I have ever seen—a splendid bedside book, a constant repository of worthwhile occasional reading, a source of fruitful themes and texts for teaching and preaching. It is broader than the strictly defined "devotional" book, and sums up its intent as being "to bring home the eternal nature of the Christian message."

In pursuing this it ranges outside the formal Christian camp in both ancient and modern times. Though Christian writings dominate it, the scope actually is universal within the Tao, as C. S. Lewis uses that term in his *The Abolition of Man*.

There are 245 items, prose and

poetry, grouped under seven large divisions. Included in the formidable list of voices represented are Plato, Augustine, Brother Lawrence, John Woolman, Bernard Shaw, Nehru, Dorothy Sayers, T. S. Eliot, Chesterton, Tagore, Whitehead, Toynbee, Schweitzer, and Evelyn Underhill. I have borrowed from it the text from Erasmus at the head of this whole book section. The editor's taste and standards are impeccable. Distinctly recommended.

► **How Our Bible Came to Us.** By H. G. G. Herklots. Oxford University Press. 174 pp. \$3.50.

Dr. Herklots gives us a clear and absorbing account of how the holy writings, which we may take so much for granted with our multitude of printed Bibles, found its way into written form, survived the hazards of the ages, went through editorial siftings and translations, to be the book we know. There are a number of illustrations of the famous Dead Sea Scroll and other ancient manuscripts. He opens with the words of the presentation of the Bible to Queen Elizabeth, in the Coronation Service: "Here is Wisdom; This is the Royal Law; These are the lively Oracles of God." He makes this chronicle of dedicated and inspired men, of Septuagint and Vulgate, of martyrdoms, of scholarship, of diverse ancient tongues, and of archaeology into a source of true intellectual excitement. Inevitably, too, this story of the adventures-in-time of the Holy Scriptures is woven into the warp of the history of the Church and the great movements that have taken place within it. Strongly recommended.

► **Jew and Greek; A Study in the Primitive Church.** By Dom Gregory Dix. Harper. 119 pp. \$2.50.

This was the last work of Dom Gregory Dix. Conversations as to what should be done with its material occupied his last hours. It has been edited and presented to us with a bare minimum of manipulation. The form in which we have it is intensely concentrated, as if it were the core of what Dom Gregory would have developed into a greatly expanded work—indeed, that was his actual intention. Yet as it stands it is a work of unusual value and stimulation in the study of the early Church—most particularly its first three decades—the time when the stream of Judaism met the stream of Hellenism and mingled to produce the Catholic Church.

These streams were notably different. "For all forms of Syriac thinking the ultimate explanation of life always lies *beyond* human life, beyond history and time altogether—in God, conceived as 'the Living God.' In Hellenism this is not so. Its 'humanism' seeks to understand life solely from within life, from the rational observation of men and things and events."

What would happen from this "encounter" (as Toynbee might put it)? What did happen was a fusion, and like the hydrogen fusion it released an immense energy. As seen in Acts, it determined that Christianity was not a Jewish sect but a universal religion. All of this in its historic and theological patterns is Dom Gregory's subject. Neither the exigencies of space, nor my equipment, permit an extended review of what I should caution is an intensely scholarly book.

(CONTINUED NEXT PAGE)

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► **The Art of Christian Living.** By Lawrence McCafferty. Putnam. 171 pp. \$3.00.

I find it difficult to evaluate adequately this undoubtedly worthwhile book of Mr. McCafferty's. It has something provocative to say to any Christian. I think it can best be described as prevailingly evangelistic and ecumenical, rejecting limiting claims on the part of any Church visible by appeal to the Church invisible. His major contentions are readily picked out in his own words.

"The purpose of this work is to draw attention to the fact that the religion of our Lord Jesus Christ cannot be fitted into any neat little scheme worked out by historians and held up for inspection to the reading public."

"... the Word which was made flesh is the same Word which speaks to us now through the Church (which is truly invisible) and opens the way to Eternal Life."

"Knowing more about the Jesus of history, even if that were possible, will not bring us one step closer to Jesus as *He is now*."

"The Church can never commit itself to any man-made system of theology as the definite statement of the content of Christian Faith."

Mr. McCafferty sees the several Churches visible as groups of people within the true Church invisible and in this mode gives to each what he sees as its due. His Christian scholarship is broad, and in setting forth the essence of the faith as he conceives it he appeals to many sources, from Augustine to John of the Cross to Kierkegaard to Aquinas to Gilson to Luther to Maritain to Toynbee. He interprets Christianity variously as "Prayer and Fasting," as "Intelligence and Understanding," as "Faith and Love."

Consistently and above all in these pages: "It is the religion of each individual who stands in need of salvation and who has accepted our Lord and Savior Jesus Christ, who came into the world to save sinners." Every strong church will have some dispute with Mr. McCafferty, but I think his is a stimulating voice.

► **Smoke on the Mountain; An Interpretation of the Ten Commandments.** By Joy Davidman. Westminster Press. 141 pp. \$2.50.

Miss Davidman, who is a poet and novelist as well as a religious writer, relates that living code, the Decalogue, to our contemporary world in many searching and stimulating ways. The presentation is well calculated to corner the materialist who rejects the Commandments as Divine

Law, but it is also illuminating to those of us who accept the law but are often bewildered at the subtle choices forced upon us by the world—or at least we feel are forced upon us.

Her purpose, too, is to establish a recognition of the Sermon on the Mount as being a restatement of the Ten Commandments in positive form. The very first commandment is the discovery and affirmation of the Oneness of God. The admonition to have "no other gods before me" ("or in addition" Miss Davidman adds) is central to our most highly idolatrous (rather than atheistical) age. "What shape is *your* idol?" Joy Davidman asks.

This is an illuminating examination of the Commandments. (Interesting to read in conjunction with Carroll Simcox's.) It is dedicated to C. S. Lewis, to whom it owes a visible debt of which that dedication is the author's happy acknowledgment.

► **The Lord's Prayer; An Interpretation.** By Gardiner M. Day. Seabury Press. 98 pp. \$1.75.

There are a good many much longer studies of the Lord's Prayer (the well-known one by Carroll Simcox, for example) than this brief book by the rector of Christ Church, Cambridge, Mass. I would consider the present book an ideal basis, or preface, to any more extensive study. Its simplicity, reverence and breadth of view open many doors for our understanding. It leads us to ponder upon "Our Father," that intimate family term through which we approach Him who is yet "a *supra-person*, with personal and impersonal attributes." It teaches us to see "Thy will be done" as an explanation of the meaning of "Thy kingdom come."

► **The Altar Fire.** By Olive Wyon. Westminster Press. 127 pp. \$2.00.

Subtitled "Reflections on the Sacrament of the Lord's Supper," this small volume is addressed to people (churchgoers or otherwise) "who are perplexed and uncertain about fundamental Christian beliefs and practices. Nowhere does this uncertainty work out more disastrously than in connection with the central act of Christian worship: the Eucharist." Miss Wyon's book is a deeply searching contemplation of the Eucharist as a way of life and not just an occasional service in church. The book accords fully, of course, with the Church's Teaching Series, but Miss Wyon brings a rich style of her own, many individual insights, and a wealth of collateral material (including some lovely portions of ancient liturgies) to her consideration of this great fact and act of Christian life.

Capturing Young Minds

THERE are children to whom a fine pile of books on Christmas morning would be a special joy. The parents of such a child generally know that. I believe strongly that where the particular love and natural welcome of books may not exist, it is important that at such a time of gifts, dominated so much by the shoddy and transient as our gift times are apt to be, the parents should make a point of always including a book or two for the encouragement and development of reading.

There are many fine standard works, old and modern, now available in our bookstores for all ages. My temptation, each year, is to try to round up the very cream of the already published material. This is impossible. The reviews that follow represent a cross-section of this Fall's publications for children, culled with special reference to Christian themes.

► **The Horse and His Boy, By C. S. Lewis.** *Illus. by Pauline Baynes.* Macmillan. 191 pp. \$2.75.

It is welcome news to find a fifth book added to Mr. Lewis' series about the land of Narnia. These are in the first rank of Christian children's stories. For sheer adventure and fantasy they are richly appealing. Lewis has always been remarkable for the coexistence in him of polemical gifts and the talent for imaginative story-telling. He makes these abilities be handmaidens to one another in such adult works as the *Out of the Silent Planet* trilogy and *Screwtape Letters*, as well as in these quite wonderful books for readers of approximately ten to fourteen.

The present story begins in the land of the Calormen, adjacent to Narnia, and living under a tyranny which is harsh at home and has aggressive intentions towards its neighbor land. The boy Shasta is the adopted son of a poor fisherman. To avoid being sold to a cruel Tarkaan (or noble) Shasta runs away in company with the Tarkaan's horse, Bree, who is one of the talking horses of Narnia, and is determined to regain the freedom which is his birthright as a Narnian. He regards Shasta as his boy quite as much as he is Shasta's horse.

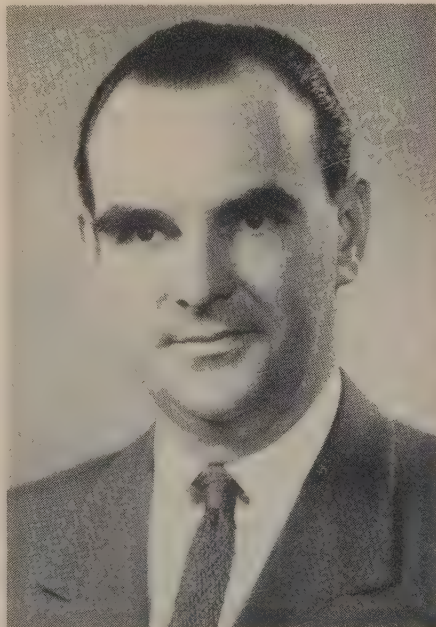
In their flight, at the time of their encounter with a seeming great peril, they join forces with the girl, Aravis

Children

and another Narnian horse, Hwin. Before they have passed through the perils in the city of Tashbaan, Shasta has met his double, Prince Corin, and begun the final sequence of adventures which help to save the land of Narnia.

We meet again, with Shasta, the great mystic lion, Aslan, who is a manifestation of Christ. Incidentally, in *Signs and Symbols in Christian Art*, reviewed elsewhere in these pages, I learned for the first time that the use of the lion in such a meaning is not simply an invention of Mr. Lewis' but is the employment of an ancient Christian symbolism. *The Horse and His Boy* is my first gift recommendation for boys or girls of the appropriate ages.

I would like to commend to you a rapidly growing and thus far consistently excellent series of books, for readers generally from about ten to fourteen. Actually the exceptional reader from as early as eight can read them, and they are a bit young for the advanced early teenager. The series is called *Heroes of God*, and six volumes are available. They are published by the *Association Press*. All are about 160 pp. long, priced at \$2.00.



Author-editor Albert Williams

► **Simon Peter, Fisher of Men.** *By Albert N. Williams.*

This one strikes me as outstanding in its literary qualities. Mr. Williams tells Peter's story in the first person, as the aging apostle dictates it to John Mark. It has simplicity and considerable moving power in its chronicle of the fisherman, his summoning, and the great experience and career that unfolded for him from that day. Mr. Williams is one of the general editors of the series as a whole, and author, among other books, of *The Holy City*, reviewed within the last year.

► **Paul, the World's First Missionary.** *By Albert N. Williams.*

In this case using the more objective third person, the author gives us the essence of the great story in Acts.

► **Narcissa and Marcus Whitman, Martyrs on the Oregon Trail.** *By Ann West Williams.*

Mrs. Williams is co-editor, with her husband, of the series. Any young person should respond with enthusiasm to this striking and tragic story of the long overland trek, partly on the traces of Lewis and Clark, to take the gospel to the Indians of the Northwest. It is one of the great American stories, lately coming into its own.

► **Queen Esther, Star in Judea's Crown.** *By Laura Long.*

The story of how the Jewish girl, Hadassah, became Esther (after Ish-tar) of Persia and saved her people from a pogrom is excellently told, with splendid background of the Persian Empire.

► **David, Warrior of God.** *By Juanita Jones.*

The David story beautifully told, with no mincing of words in the matter of Uriah and Bathsheba.

► **Jeremiah, Prophet of Disaster.** *By Virginia G. Millikin.*

Again, the excellence of this lies in the historic sense of Israel in a time of trouble. It would help a youngster to grasp the nature of the role of the prophets.

The *Heroes of God* series is greatly to be recommended. Just be cautious not to give them at too old a

level. I think ten to twelve is ideal. Their consistent merit, for which I cannot commend them too strongly in this age of evasive writing for the young, is that they deal frankly and bluntly with human sins and cruelties. They have not watered down the story.

► **Wren.** By Marie Killilea. Illus. by Bob Riger. Dodd, Mead & Co. 118 pp. \$3.00.

You may remember Mrs. Killilea's valiant book, *Karen*, about how she and her husband faced the problem of a cerebral-palsied child. Frankly, when the present book arrived I was disturbed and perplexed about it. For children of eight—and right on up to adulthood—it tells the story of Karen's childhood (Wren is her nickname), the early discovery of her affliction in infancy, the adjustments required of the other children, especially little Marie who was eagerly awaiting a baby sister, and the painful training of Karen, the Wren, herself.

I had the instinctive wisdom to turn the book over to our eight-year-old daughter, Meredith, who happened to be in bed with a cold. I can only report that she read it, utterly enthralled, and would not put it down. It moved and inspire her. She pronounced it one of her favorite books.

This would seem to take care of any question about the book distressing children, unless in some highly individual case. In the special circumstance of a home or family with a similar problem I should think it would be a boon. It struck me as a little cloying, in passages, in the sustained note of cheer, courage, sweetness and light. Apparently it does not strike its proper audience so. In any case, it is a projection from a most real, courageous, and devotedly Christian family who, with exceptional grace, have taken an affliction and by the touch of faith redeemed it in a way that inspires awe.

Three books from Abingdon, for ages approximately from seven to ten, present aspects of the Bible story.

► **Early Old Testament. Stories of Jesus.** Both by Ethel L. Smither. Illus. by Kurt Wiese. Abingdon. 80 pp. \$1.50.

► **Joel, the Potter's Son.** By Georgiana Dorcas Ceder. Illus. by Helen Torrey. Abingdon. 96 pp. \$2.00.

The Old Testament stories deal with Abraham, Isaac, Jacob, Joseph, and Moses. The other book encompasses, in its brief scope, the basic story of Jesus. They are quite well



Karen and friends

done, both in words and picture. I would feel that they are superfluous in a home equipped with any of the standard Bible story books on the larger scale, such as those of Hurlbut or Bowie. My only other reservation is that in dealing with the circumstances of the original Passover, and more seriously in slithering by the actual Crucifixion with averted eyes, Miss Smither is falling straight into the greatest of fallacies in the children's field—the feeling that they must be protected from shocking realities. Children able to hear these



Richard, the Lion Hearted

stories at all could—and should—have a much bolder treatment of both the above facts than she ventures to present to them. The result is a wishy-washiness.

The story of *Joel, the Potter's Son* is sheer fiction, with Biblical background. It relates the adventures of Joel, who disobeyed his father and journeyed up to Jerusalem, from his home in Cana, with two men whom he did not know to be thieves. In his brief stay in the Holy City he encounters a boy of like age, who has come with his parents from Nazareth and who talks most strangely with the elders in the temple. He knows nothing of this boy, not even his name, but is deeply impressed by him. The greatest value in the story is its reflection for young readers of the daily life, the work and observances, among the Jews in Jesus' time.

► **The Adventures of Rama.** By Joseph Gaer. Illus. by Randy Monk. Little, Brown. 210 pp. \$3.00.

In a vein similar to that of his *Young Heroes of Living Religions*, Mr. Gaer retells the heart of the Hindu epic, the *Ramayana*. It is for twelve years old and up, though I think anyone can read it with interest, particularly the adult taking it as parallel reading to the very different *Ramayana* of Aubrey Menen, reviewed in the fiction section.

The story is of how the young prince Rama, through a conspiracy, is banished from the Court of his father, King Dasartha. He goes into exile, in company with his young wife, Sita, and his brave loyal brother, Lakshman. The heart of the book is the prince's war with Ravan, king of the giants, who has abducted Sita. The young wife's unswerving fidelity to Rama, the alliance between Rama and Hanuman, king of the monkeys, and the battles to victory are the chief substance of the tale. It is all exciting and doubly valuable as giving an insight into the ancient lore of another people.

► **The Crusades.** By Anthony West. Illus. by Carl Rose. Random House. 185 pp. \$1.50.

This is a new volume in the World Landmark Series, for ages ten to twelve, and good readers even a bit younger. Mr. West does a truly admirable job in pulling together into a concise and simply stated account the great complexity of the Crusades. The combination of religious and political factors involved is set in balance. Carl Rose's illustrations are good and there is a fine, two-page map which helps put the geography

Gift Recommendations

FOR CHILDREN

- The Horse and His Boy.** (10-14) C. S. Lewis. Macmillan. \$2.75.
- Heroes of God Series.** (10-14) Association Press. \$2.00 each.
- Wren.** (8-12) Marie Killilea. Dodd, Mead. \$3.00.
- The Adventures of Rama.** (12 up) Joseph Gaer. Little, Brown. \$3.00.
- The Crusades.** (10-12) Anthony West. Random House. \$1.50.
- In the Beginning.** (3-5) Alf Evers. Macmillan. \$2.00.
- Hawaii, U.S.A.** (12 up) Lily Edelman. Nelson. \$2.50.
- Let's Believe.** (4-8) Agnes Sanford. Harper. \$2.00.

GENERAL

- In The Name of Sanity.** Lewis Mumford. Harcourt. \$3.75.
- Fifty Years in China.** John Leighton Stuart. Random House. \$5.00.
- An American in India.** Saunders Redding. Bobbs-Merrill. \$3.50.
- Africa, Land Of My Fathers.** Era Bell Thompson. Doubleday. \$3.75.
- Ancilla To Classical Reading.** Moses Hadas. Columbia Univ. Press. \$4.75.
- Eden Two-way.** Chad Walsh. Harper. \$2.50.
- The Ramayana.** Aubrey Menen. Scribners. \$3.50.
- Down With Skool!** William & Searle. Vanguard. \$2.50.
- Leatherstocking Saga.** Cooper-Nevins. Pantheon. \$8.50.
- Men Of The High Calling.** Ed. by Charles Neider. Abingdon. \$3.50.

RELIGIOUS

- Signs and Symbols in Christian Art.** George Ferguson. Oxford. \$10.00.
- Faith and Behavior.** Walsh & Montizambert. Morehouse. \$2.75.
- How Our Bible Came To Us.** H. G. G. Herklots. Oxford. \$3.50.
- Jesus and His Times.** Daniel-Rops. Dutton. \$5.00.
- A Treasury of the Kingdom.** Ed. by E. A. Blackburn. Oxford. \$3.50.
- The Art of Christian Living.** Lawrence McCafferty. Putnam. \$3.00.
- The Holy Land.** James Riddell. Seabury. \$6.50.

into perspective. This is desirable, factual, historical reading for boys or girls. They will come to know, in its pages, such men as Peter the Hermit, Godfrey de Bouillon, King Richard, and of course Saladin.

► **Bible Children.** By Pelagie Doane. Lippincott. 64 pp. \$2.75.

The gifted Pelagie Doane here tells ten stories from the Old Testament with, of course, her own lovely illustrations, all in color. It is listed as six to ten, but I would say six to eight, or even as young as five. The book does have the special function of introducing very young children to Bible material before they are ready for the more intensive Bible story books. Its emphasis is on the childhood of Biblical figures. Again, however, my old reservations creep in. The lovely jacket picture is a bit off-key for the reality of the Cain and Abel story which it illustrates—and I must say that I don't quite see the point of telling that story to any age, if you're going to duck the fact that Cain slew Abel. In fact, this particular story is so distorted that I'd better stop now before I rescind endorsement of the book entirely.

► **In the Beginning.** By Alf Evers. Illus. by Helen Sewell. Macmillan. \$2.00.

Here is a first book for the very little indeed. With a text of just a few hundred words, and lots of big, bold, cheerfully unliteral illustrations, it tells the creation story. It is an effective way of teaching a shred of natural science with the strong emphasis that this is quite an exciting world and that it was God who made it, and all that is in it, including ourselves. Recommended from three to five.

► **Hawaii, U.S.A.** By Lily Edelman. Thomas Nelson & Sons. 136 pp. \$2.50.

For ages twelve and up here is an excellent text-and-photograph essay on the territory of Hawaii. Its emphasis is on the important fact that the islands are a part of the U.S. and the book will help to give young people of continental U.S. an idea of what is involved in the pending question of statehood for Hawaii—though that is not plugged in the text. The culture, racial blendings, agricultural specialties, and many other aspects are covered. The photographs, from numerous sources, are splendid and particularly interesting in the varieties of faces they display.

END

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**WHAT THE YOUNGER
GENERATION IS ASKING**
With Answers by Dora Chaplin



Exclusively Social?

Dear Mrs. Chaplin:

I have two questions which have been bothering me for sometime and I hope you can help me as you have helped others who have asked. The first concerns our local YPF. The fact is that it isn't going very well and never has. It is supposed to be a social club whose purpose was solely to promote good fellowship among the young people. However, our group of young people is a widely mixed bunch and not at all congenial, and consequently our meetings are downright boring. We all belong to social groups and clubs at high school and are not particularly interested in another one, anyway. It has always seemed to me that we might do better if we cashed in on our one common interest and centered the club around our religion. With a couple of other members who thought so, I suggested this; but we were turned down cold. We were told that such a program would not draw teenagers and refused to even try it out . . . At the moment things are at a standstill. What I would like to know is: Am I justified in dropping the group?

M. (16 years old)

DEAR M:

I am afraid I'm on your side! Youth groups are made for young people, not young people for youth groups. Since you obviously have no need for a recreational group, I cannot see any point in trying to maintain one, especially as it is not working. Of course there is no reason why you shouldn't have an evening

of recreation when you come to know each other better and feel the need for it. It is a very usual experience among adults to find that they suddenly know the people in, say, a Bible study group in which they discuss very deep issues, much better than they do the friends they have been meeting at parties for years. There is no need for religious discussion to be dull!

Please go again to your leader and state the case fairly. Unfortunately I don't know how old your group is; as you know, there is a great difference between the interests of a thirteen-year-old and an eighteen-year-old, so your exact choice of program would have to depend on the age of the young people in it. Try to agree upon some common interest, and then ask your leader if he or she will help you to pursue that interest.

Are you, for instance, interested in knowing more about the Church, your Bible, the Christian work going on in your country or in your community? Or are you troubled about the Christian attitude towards dating, parents, going into the army, or drinking?

In a subsequent letter in this column you will see that the latter subjects are often discussed in high school.

Nearly every diocese has a Diocesan Youth Adviser, and you should ask your parish office to give you his address and that of your diocesan house. They may have materials and suggestions for you.

The Division of Youth of the National Council, 28 Havemeyer Place, Greenwich, Conn., has a packet of program suggestions. This is in the process of revision, but some sections of it, even in its present form, may be helpful to you.

You might also like to write to the Youth Work Director or the Director of the Youth Council Services of the National Council of the Churches of Christ in the U.S.A., 79 East Adams St., Chicago 3, Ill.

A great many leaders write to tell me that they use some of the questions in this column for discussion in youth groups. The method usually followed is to choose a question, discuss it, formulate the answers of the group, and then turn to this magazine to see what the printed answer (or suggestions) happened to be.

I wonder if your leaders would allow you to have a little committee elected from your group which would arrange to meet with him from time to time to discuss the progress of the group. It will be necessary to be absolutely fair with him and try to give him an honest picture, and not merely the feelings of the committee, but of others in the group. Try not to let two or three people do all the suggesting.

Lastly, I hope you will stay with the group yourself and try to create something better. Write to me again if you need more exact information once you have chosen your subject.

Your second question will be answered in next month's column.

Dear Mrs. Chaplin:

I am a member of a youth group which numbers about twenty, ages ranging from fifteen to twenty-one. During this past year we have had a discussion group which talked on dating, family relations and fellowship, but this type of program didn't go well with the young people. They had all that in school. I feel that young people should have some kind of discussion period at their meetings besides recreation. If you could help us with some suggestions for a program, I surely would appreciate it.

Audrey J. (19 years old)

DEAR AUDREY:

If you will read by answer to M. in the preceding letter, I hope you will find there some useful sugges-

(CONTINUED ON PAGE 43)

CHALLENGE IN THE FAR EAST

CONTINUED FROM PAGE 21)

at priest, and he may either achieve ripe fellowship in which both are more than twice as effective as one of them alone would be, or he may be unable to cross the bridge of understanding and so be frustrated.

I have seen almost every possible combination here in Japan of missionary and Japanese Church. In some cases the missionary is a kind of diocesan man, the bishop's man, the clergyman's friend, who brings help and encouragement to the whole diocesan situation. This can be very good or very bad. I have seen wonderful examples of fruitful collaboration between American and Japanese in which there was powerful witness of the ability of the Church to transcend frontiers.

I have seen instances of missionaries sent out to pioneer in a situation in which no Japanese priest was available to do this, and I have seen it succeed. I have also seen it fail.

I have seen the educational institution such as the kindergarten a means of evangelization second to none, and I have seen it a millstone around the neck of a clergyman.

I have seen a man caught in a university and unable to pursue his missionary vocation and I have seen another given his great opportunity because the university was there.

Beyond the Church in Japan lies the objective of the missionary's journey, the objective of the Church's own journey—the people themselves, some 89,000,000 of them. After 100 years, we have one-half of 1% of them in the Christian Church. This figure always sounds very dismal. The Roman Catholics have now 185,285 and are increasing rapidly. The Protestants, including the Anglican Church here, have 237,380. The Seikokai (Anglican Church in Japan) has about 34,570 baptized members, "and what is that among so many?", to use a quotation out of context. The Church membership here suffered terribly due to the war. It has now about come back to its pre-war figure.

I cannot honestly say now that I see signs that Christianity will sweep Japan in the next 50 or 100 years, and thus alter the course of oriental history and therefore world history.

But missionaries, though they may care about the extension of Christendom from the standpoint of a free area within which the Church operates, cannot make this the deepest motive for their work.

Their long journey has ended successfully when the great gift has been safely transmitted and they know that it will be cherished.

The Church in Japan, it seems to me, is stronger than it has been represented in our country. That is, it has produced the kind of personal piety and Church life which has stamina under great stress. There are priests and people who are making and have made great sacrifices for their faith. During the war some went to jail for it, but I am not referring primarily to this. It is rather to the quality I meet within my journey about Japan. I find it in young and old.

The Church in Japan may not have the organic comprehensiveness that characterized world Anglicanism. All the currents of Anglicanism do not

(CONTINUED NEXT PAGE)

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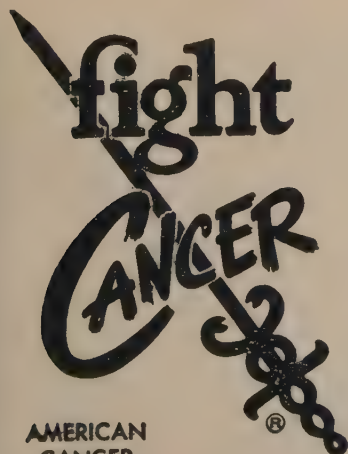
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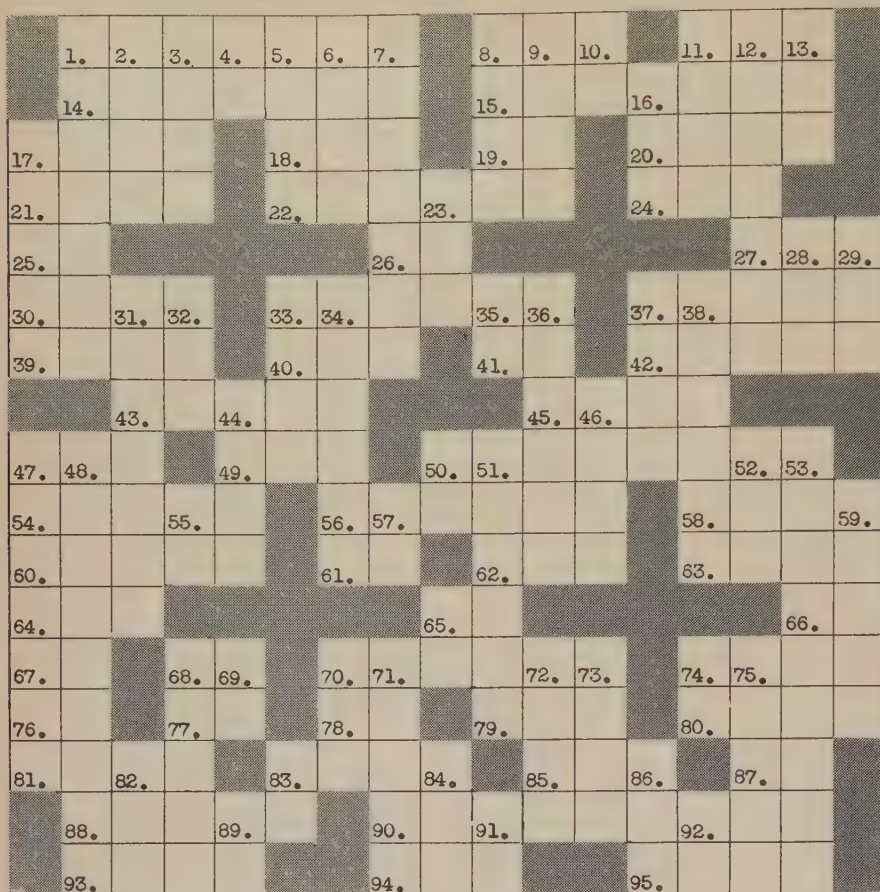
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CROSS-WORD PUZZLE



Solution to this puzzle will be published in our next issue

By ALFRED G. MILLER

Across

1. " — be Abram of most high God" Gen. 14:19
8. Exist
11. Article
14. Girl's name
15. Exact
17. Month (Abbr.)
18. Old Testament Hero (Abbr.)
19. Midwestern State (Abbr.)
20. City in Indiana
21. Mixture
22. Most ashen
24. Room for exercise (Abbr.)
25. Preposition
26. Exists
27. "Jeshurun waxed — and kicked" Deut. 32:15
30. Laurel Hill Street (Abbr.)
33. Whipped
37. Wet snow
39. Wife of Jacob
40. Bitter vetch
41. Southern State (Abbr.)
42. It beats regularly in health
43. Capital
45. Bang
47. Sprite
49. Depot (Abbr.)
50. City in New York
56. Son of Tobit
58. City in Pennsylvania
60. High School Numbers (Abbr.)
61. Name of adhesive plaster (Abbr.)
62. Insane person (Colloq.)
63. Two Atlantic coast states (Abbr.)
64. Episcopal Theological School (Abbr.)
65. Seminary degree (Abbr.)
66. Wife of wartime president (Abbr.)
67. N. E. State (Abbr.)
68. Initials of Mark Twain hero
70. Aver
74. Saucy
76. International Commerce (Abbr.)
77. " —, everyone that thirsteth" Isa. 55:1
78. Greek Cross (Abbr.)
79. Son of Peleg
80. Poultry feed
81. Grow weary
83. Naomi's son-in-law
85. Recede
87. " — — — Joe"
88. Put an edge on a razor
90. Husband of 66 across
93. "I am — and lowly of heart"
95. Pronoun

Down

1. " — upon these slain, that they may live" Ezek. 37:9
2. Chops off
3. First four letters of O. T. Book
4. Compass point
5. " — — —, look, and listen"
6. Girl's name
7. Large flowers
8. Gifts to the poor
9. Disturbance
10. Evangelical Teaching (Abbr.)
11. Salver
12. Dangerous
13. English cathedral city
16. "If he shall ask an — — —, will he offer him a scorpion?"
17. Will
23. Eastern Standard Time (Abbr.)
28. "Ye shall find an — — — tied, and a colt"
29. Article
31. Chinese vessels
32. Article
33. Tendency
34. Fake
35. For example (Abbr.)
36. Bishop Burton's Diocese
37. Box
38. Timber
44. Requests
46. "He was — — —, and is found"
47. "The righteous shall — — — the land" Ps. 37:30
48. System of direct divine intercourse
50. Hebrew word meaning father
51. Fastener
52. Silkworm
53. Difference
55. Company (Abbr.)
57. Zeros
59. "Hear, O — — —, the words of my mouth" Deut. 32:1
65. Dental Surgeon (Abbr.)
68. In that direction
69. Standard Oil (Abbr.)
70. Past
71. Tinnet
72. Female ruffs
73. English subway
74. After twelve (Abbr.)
75. Symbol of U.S.
76. Highway (Abbr.)
82. Bills Purchased (Abbr.)
84. Menagerie
86. Bennington, Vermont (Abbr.)
89. Correct (Colloq.)
91. Conjunction
92. Interrogative syllable

flow freely through this body as yet. But the qualities for endurance are there, and sometimes a burning fire of faith, which can humble even a missionary and make him walk cautiously.

One of the traps of this country is its charm. It is fabulously beautiful. Its mountains, trees, and lakes, its indented coastline seem to have consciously arranged themselves for the artist. The people have done the same in manners, in clothes, in food. One must get past the aesthetic and romantic to reach journey's end here.

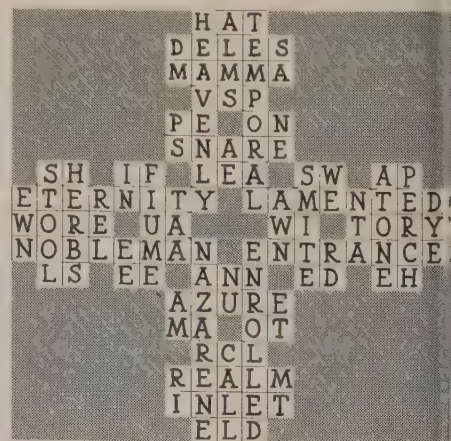
How does it come? It came for one Englishwoman who settled among a group of lepers near a hot spring and did for them beyond what any system of obligations, especially the Japanese, would have ever dreamed necessary.

It comes when another woman lives among the outcast groups and the people come to her.

It comes when one of the millions of poverty-stricken university students listens to western music, discusses Proust and existentialism with a missionary who appreciates and understands and shares cultures with him, and develops out of this the questions and answers which go to the bottom of meaning and purpose until finally the word of faith can be spoken in the context of the shared human problem.

The missionary is always looking for this opportunity. He reaches towards it by sharing another culture with his own and in the exchange of lesser gifts, the greater gift is finally given and understood. Then God is known to be the Giver.

It is not easy here in Japan. But the Church is here, thanks to our forefathers of the faith, and together we are moving more deeply into the areas where people are, and unknown to themselves, are waiting. ENI



Solution to Oct. 31 Puzzle

(CONTINUED FROM PAGE 40)

tions for your program, especially the need to write to your diocesan adviser.

I can see that it would be very difficult to talk on dating with such a wide range of ages in your group. Dating problems at fifteen are often very different from those at twenty-one! You say this topic is discussed at school, but the usefulness of approaching it in a church setting is our need to find the *Christian* answer. However, there are plenty of other topics. Your problem would be the disparity in age and perhaps you could divide your discussion group into two sections.

Would you, like M., like to write to me when you have chosen your subject?

Dear Mrs. Chaplin:

The youngsters of my sixth grade Sunday school class have said that they just don't know any prayers and seem very shy about making up their own. I would like to get them in the habit of saying class prayers so that they will feel the natural and proper place for prayers is whenever and wherever the need may be, and they will feel free to say prayers whenever called upon. My problem is that I can't find a good selection of short and simple prayers for them to learn. I have introduced them to the collects, but I wanted something a little more like their own prayers would be. The class is a serious and devoted one and I feel every effort on my part is worthwhile to answer their needs.

Mrs. O. (Ohio)

DEAR MRS. O:

There are two very inexpensive books of prayers I think you could obtain from Morehouse-Gorham, Inc., although they are imported from England. They are probably under twenty-five cents each. The first, for juniors, is called *Hear My Prayer*. The second, intended for six to eight-year-olds, but still useful for your purpose, is called *Our Father God*. They are written by J. M. MacDougall Ferguson, and published by the Religious Education Press, Ltd., London, England.

For yourself I am wondering if you have seen a book called *Training in Prayer*, edited by Lindsay Dewar, obtainable through Seabury Press, 28 Havemeyer Place, Greenwich, Conn. It has excellent chapters on training people in prayer from kindergarten through to the teacher's own life of prayer. END



Bishop Gravatt "beside himself" and Mrs. Hale

'Ministry' of Art

By BETSY TUPMAN

A 45-year-old photograph and a "photographic" memory were all the "tools" Jacqueline Hale had to work with when she painted a life-size portrait of Bishop John J. Gravatt of Upper South Carolina.

When her rector, the Rev. Martin R. Tilson, asked her to paint Bishop Gravatt's portrait to hang in the parish and as a surprise to him, Mrs. Hale said, she had to work from a picture taken at the time of the bishop's ordination and "wracked my brain" to remember his coloring, etc., from the few times she'd met him.

No surprise to Grace Church, Anderson, however, is this young mother's talent in the field of art—a talent she has contributed on many occasions to her parish. For example, Mrs. Hale painted ten portraits in pastels of children for one of the bazaars at Grace Church.

She has been interested in art since she was a child herself and her ideas of the contribution that art has made to the Church could "work themselves up to a junior-sized thesis," she said.

"... More pertinent today, however, would be the influence of religious painting on children who

have a very difficult time in grasping the abstract..."

In addition to her painting, Mrs. Hale has made other contributions to the parish program. She was parish chairman of the Church Home for Children in York, S. C., last year. This year she has been the adult leader of the Junior Altar Guild.

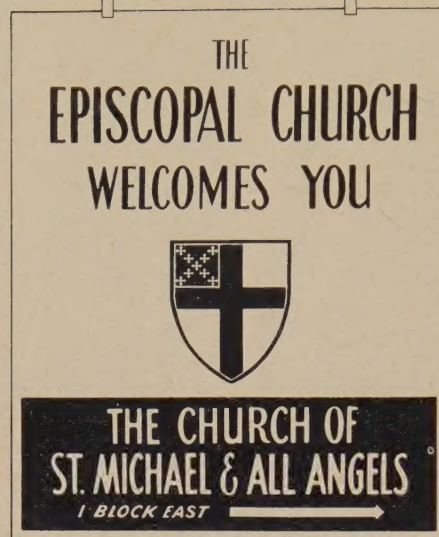
She was born in Spartanburg, S. C., graduated from Sweet Briar College, Va., in 1947, where she studied art, and that summer married Newell D. Hale. For three years Mrs. Hale taught charcoal drawing, oil painting and basic design at Hobart College, Geneva, N. Y., while her husband, a veteran, was finishing college.

Upon Mr. Hale's graduation, they moved to Greenville, S. C., and a year later to Anderson. Their daughter, Inglis, was born in 1952.

While keeping house and taking care of her family and trying to get them all ready to move to New England, she is still finding time to work on a portrait of the other former Bishop of Upper South Carolina, the late Rt. Rev. Kirkman George Finlay, which will also hang in Grace Church.

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FRYE, ROY MELTON, June 24, at St. Barnabas' Church, Deland, Fla., by the Rt. Rev. Martin J. Bram, Suffragan Bishop of South Florida.

GALLAGHER, ELVIN ROSS, June 14, at Cathedral Church of Saint Mark, Salt Lake City, by the Rt. Rev. Richard S. Watson, Bishop of Utah. Assigned to Saint Mark's Cathedral.

GARRISON, KARL C., JR., July 4, at Church of the Good Shepherd, Raleigh, by the Rt. Rev. Edwin A. Penick, Bishop of North Carolina. Assigned to St. John's Church, Henderson, and Holy Trinity Church, Townsville, N. C.

GILLESPIE, DAVID, June 12, at Washington Cathedral, Washington, D. C., by the Rt. Rev. Angus Dun, Bishop of Washington. Assigned to St. Alban's Church, as assistant.

GOODALL, WILLIAM HALLYBURTON, June 27, at Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to the Church at Danville.

GRIFFIS, JAMES EDWARD, JR., June 25, at St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to St. David's, Roland Park, Md.

GUNDRUM, JAMES RICHARD, June 11, at Trinity Church, Muscatine, Iowa, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa. Assigned to Trinity Church, Denison; Trinity Memorial, Mapleton, and St. John's, Vail, Iowa.

GUTEKUNT, FREDERICK RAYMOND, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to All Saints', Valley Cottage, and St. Luke's, Haverstraw, N. Y.

HALE, WILLIAM M., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to Christ Church Cathedral, Springfield, as curate.

HAMMETT, ROBERT LEE, June 9, at Christ Church Cathedral, Hartford, Conn., by the Rt. Rev. Henry Walter Gray, Bishop of Connecticut. Assigned to St. Luke's, Darien, as curate.

HARRIS, THADDEUS W., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to St. Luke's Church, Libby, Mont., and missions at Troy and Eureka, Mont., as deacon-in-charge.

HAVEN, ROBERT MARSHALL, June 6, at Cathedral of All Saints, Albany, N. Y., by the Rt. Rev. Frederick L. Barry, Bishop of Albany. Assigned to Trinity Memorial Church, Binghamton, as curate.

HENDERSON, PAUL E., June 13, at St. Paul's Cathedral, Buffalo, N. Y., by the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York. Assigned to Church of the Ascension, Buffalo, as curate.

HENRY, ROBERT EMMETT, JR., June 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Francis Eric Irving Bloy, Bishop of Los Angeles.

HUGHES, JOHN CHARLES, June 15, at Chapel of the Holy Spirit, Gambier, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio.

HUGHES, LEROY LYMAN, June 5, to the perpetual diaconate, at St. David's Church, Topeka, Kan., by the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

HUMMEL, MARVIN H., June 20, at Trinity Church, Wilmington, Del., by the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware. Assigned to All Saints' Church, Delmar, Del., as vicar.

HUNGERFORD, DONALD NEWALL, June 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Henry Walter Gray, Bishop of Connecticut.



Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day;

HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
1 Ave. George V.—just off Champs Elysees
in 8:30, 10:45, 12 (Coffee Hour) Open daily.
Memorial Cloisters, State Flags, Cathedral Choir
... Warm Welcome. "Most Beautiful English
Catholic on the Continent."
Rev. Sturgis Lee Riddle, Dean

LOS ANGELES, CAL.

CHURCH OF THE ADVENT
376 W. Adams Blvd (near La Brea)
Rev. George Lyon Pratt, r
Rev. Frederick K. Belton, asst.
in 8 HC, 9:15 Family Eu & Ser, 11 MP & Ser;
Wed 7 & 10 HC

DENVER, COLO.

T. JOHN'S CATHEDRAL
Denver, Colorado
in 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &
3rd Sundays, Wkdays HC Wed 7:15, Thurs 10:30,
D HC 10:30

WASHINGTON, D. C.

WASHINGTON CATHEDRAL
Saint Alban
Rev. Rt. Rev. Angus Dun, Bishop
the Very Rev. Francis B. Sayre, Jr., Dean
in HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays
C 7:30; int 12; Ev 4. Open Daily 7 to 6

CHURCH OF THE ASCENSION & ST. AGNES
215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan
in HC 7:30, 9:30, 11; Daily HC 7; Sat C 4 to 5,
3:30 to 8:30.
When in Washington visit this historic Anglo-
Catholic Parish.

MIAMI, FLA.

T. STEPHEN'S—3439 Main Hwy.
Rev. W. O. Hanner, W. J. Brunninga, A. E. Smith
in 7, 8, 9:15, 11; HC Daily; C Sat 5-6, 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7, Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

BALTIMORE, MD.

THE CHURCH OF ST. MICHAEL & ALL ANGELS
0th and St. Paul Sts.
Rev. D. F. Fenn, D.D., r. Rev. Ira L. Fetterhoff, c
in Sun Services 7:30, 9:30 and 11, also daily.
An outstanding choir of boys and men.

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
Rev. J. Francis Sant, r
Rev. D. G. Stauffer, Assist. & College
Chaplain.
in 8, 9:30, 11, High School 4:30, Canterbury
club 6:15.

ROCHESTER, N. Y.

T. PAUL'S CHURCH Rev. George L. Cadigan
East Avenue and Vick Park B.,
in Services 8, 9:30, 11; Fridays 7

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30 Ev 5.
The daily offices are choral exc. Mon.

CALVARY Rev. G. Clare Backhurst, r
4th Avenue & 21st Street
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
Broadway at Tenth St.
Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Avenue at 90th Street
Sun HC 8 & 9:30, Morning Service & Ser 11;
Tues & Hd HC 8:15; Thurs HC 8:15 & 12 N.
Daily MP 8.

CHURCH OF THE HOLY TRINITY
316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch S 9:30; Morning Service & Ser 11,
EP & addr 5

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. BARTHOLOMEW'S Rev. A. P. Stokes, Jr.
Park Ave. at 51st St.
Sun HC 8, 9:30; MP 11 (HC 1st Sun) Wkdays HC
Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily

ST. IGNATIUS' 87th St. & West End Ave.
one block West of Broadway
Rev. W. F. Penny Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
Rev. G. C. Stierwald; Rev. C. P. Price.
Sun 8 HC, 9:30 Ch S, 11 MP Ser, 4 EP Ser,
5 YPF; Wed 7:45 HC; Thurs 12 HC.

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D., r
46th St. between 6th & 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.

ST. THOMAS Rev. Frederick M. Morris, D.D., r
5th Ave. & 53rd St., north of Radio City
Sun HC 8, 9, 11, 1st & 3rd S; MP 2nd, 4th, 5th S;
Cho Ev 4. Daily HC 8:30, Thurs 11; ND 12:10
Noted for boy choir; great reredos & windows.

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

NEW YORK CITY

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:30; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5;
Thurs, Sat HC 9:30, EP 9.

ST. CHRISTOPHER'S CHAPEL 48 Henry St
Rev. William Wendt, p-in-c
Sun 8, 10, 8:30; Weekdays 8, 5:30

UTICA, N. Y.

GRACE The Rev. Stanley P. Gasek, r
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;
MP & HC Wed, Thurs, Fri & HD; Healing Fri 12:30

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverser, asst.
Sun 8, 11, Evening, Weekday. Special Services as
announced

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
David Watts, B.D., asst.
Sun 7:30, 9:30, 11. Daily HC 7:30

DENISON, TEXAS

ST. LUKE'S CHURCH 427 West Woodward St.
Rev. David A. Jones, B.D., r
Sun H Eu 7:30, Fam Ser & CS 9:30, Cho Ser 11;
Wkd H Eu 7 M, Tu, Th, Fr; 9:30 Wed; MP 15
min prec Eu; EP 5:30 daily ex Sat. C by appt.

RICHMOND, VA.

ALL SAINTS, 316 W. Franklin St.
Rev. Robert M. Olton, r
Sun HC 9 MP & Ser 11 (HC 1st Sun)
Famous Boy and Men's Choir
Nursery class at 11.

ST. LUKE'S—on Routes 1 and 301
Sun Masses 7:30, 11, MP & Ch S 9:30; Daily
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

ST. PAUL'S—across from the Capitol
Rev. Robert R. Brown, r
Rev. W. Holt Souder, assoc.
Sun Services 8, 11, also Wed 8

Your Church

"COFFEE HOUR"

How to keep this important fellowship hour
going, in spite of today's high coffee costs!

Serving coffee at after-church services and other parish get-togethers is a widely enjoyed custom. But with coffee prices so high they're front-page news, many churches have had to call a halt on the coffee-serving practice.

Nescafe' Instant Coffee, however, has solved the problem for many churches in a highly satisfactory way. For Nescafe' is 100% pure coffee, *guaranteed* to give better flavor than ground coffee, cup after cup. And it's far more economical than the ordinary ground kind.

You'll find the 6-ounce jar of Nescafe' saves you 75¢ and more compared to 3 pounds of ground coffee. In addition, there's no waste

with Nescafe'—no coffee thrown out with the grounds. There's no fuss or bother in making, either. Just add boiling water . . . Nescafe' Coffee is perfect every time!

For large groups—at church or for your family—it's a good idea to make Nescafe' in a Silex or similar coffee maker. Simply put one teaspoonful of Nescafe' into a coffee maker for each cup of coffee desired. Then add a cup of boiling water for each spoonful of Nescafe'. Stir gently. Cover so the coffee "draws" for a moment, and either serve immediately or keep warm over a very low flame until needed.



Discover how delicious Nescafe' is . . . how convenient and thrifty. Serve it at your church coffee hours and at home, too. Enjoy rich, real coffee with no worry about coffee prices!

